

OUIDS METAMOR- PHOSIS

Translated Grammatically, and also
according to the propriety of our English
tongue, so farre as Grammar and the
verse will well beare.

Written chiefly for the good of Schooles, to
be vsed according to the directions in the Pre-
face to the painefull Schoole-master, and
more fully in the booke called
Ludus Literarius, or the
Grammar-schoole,
Chap. 8.



L O N D O N

Printed by *Humfrey Lownes*, for *Thomas Man*,
dwelling at the signe of the Talbot in
Pater-noster rowe. 1618.



TO THE RIGHT HO-
nourable, EDWARD, Lord Denny,
Baron of Waltham.



Hereas (right noble Lord) I haue
beene much, and am daily called
vpon for the performance of my
promise in my *Grammar-schoole*,
concerning the Grāmaticall tran-
slating of our lower schoole Au-
thors, and that by those who
haue made due triall, and found by good experience
the benefit of such like translations; I haue presumed,
to send forth vnto them this *Essay*, vnder your Lord-
ships patronage, not onely for your Lordships most
honourable affection to some vnto whom God hath
very neerly linked mee, and your vnderdeserued fauour
vnto my selfe, but more specially for your singular
curtesie, and desire of the aduancement of all good
learning, which beeing conioyned doe so-much grace
true Nobility. The rather also haue I done this, for
that full assurance which God hath giuen mee, of a
rich blessing to accompany the right vse of these tran-
slations

THE EPISTLE

flations for the generall good of schooles. And first, for all the ruder places of the Land, wherein there is not any thing vsually to be found, which may afford the least content or comfort to parents, children, or any other. Chiefly, for the poore ignorant countries of *Ireland* and *Wales*; of the good whereof wee ought to be carefull aswell as of our owne: vnto which I haue principally bent my thoughts in all my Grammatical-translations of our inferiour classicall schoole-authors. For that as in all such places, so especially in those barbarous countries, the hope of the Church of God is to com primarily out of the grammar-schools, by reducing them first vnto ciuility thorough the meanes of schooles of good learning planted amongst them in euery quarter; wherby their sauage and wilde conditions may be changed into more humanity; according to the right iudgement of our *Poet*, which the experience of all ages hath confirmed.

*Adde, quod
ingenuus di-
dicisse fide-
ter artes,
Emollit mo-
res, nec finit
esse feros.
Quid,*

To which purpose, what can be imagined to bee more effectual, then if together with the Latine tongue they shall attaine withall vnto our owne Language, and both get and keepe the Latine farre more easily and surely in each respect, by the meanes of these translations, without any inconuenience. Yet haue I not so writtten them for our ruder places alone, but that euen our head Grammar-schooles may sundry waies receiue their benefit by them, and make their profitable vse of them for their great furtherance for Grammar, true sense and meaning of the Authors, propriety, purity of stile, and variety of phrase, both in our owne and the Latine tongue, & in many other things; especially, when the Lord shall bee pleased that they may

DEDICATORIE.

may be brought to that perfection, which we hope & pray for, daily labouring and struing thereunto. As for euills and inconueniences of such Grammaticall translations surmised by some who neuer saw any true triall of them, nor euer considered of them aright, what can they be? when the schollars that vse them are caused to seeke out according to their rules, and to render a reason euen of euery word why it must be so, & not otherwise. But for all imagined euils by such like translations, I haue fully answered in my *Ludus literarius*, in the eight chapter, and in my other translations; and haue morcouer there giuen directions for the right vse of them; as I shall heere also more fully in the *Preface to the Reader*, and for the benefit hereof. Concerning the matter of this booke, I need not commend it vnto your Lordship, or vnto any other: Because, as I can neuer sufficiently admire the diuine wisdom (that I may so speake) of *Tully* in his *Offices*, in prescribing most morall duties amongst men, as if he had been directed by the sacred Scriptures; so nor here the rare vnderstanding of this our *Poet*, in setting forth vnto vs the creation in that wonderfull manner, and so alluding to the Flood, as if he had seen and read that part of holy story in *Genesis*. Also for the Latine and stile vsed in it, who knoweth not, that as in all *Ouids* works, so chiefly in his *Metamorphosis* his singular wit and eloquence doe appeare: that wee may truly say, that neuer heathen *Poet* wrote more sweetly in such an easie and flowing veine, than hee in this.

Thus desiring through the assistance of our blessed God to creep forward by little and little in accomplishing

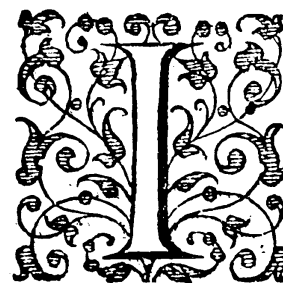
THE EPISTLE &c.

ing my promised seruice to our Grammar-schooles,
which I haue so much longed for, & wherein he hath
beene hitherto shewing his power in my weaknesse,
and is still with me graciously, humbly crauing pardon
I commend your Lordshippe with your honourable
and worthy Lady vnto his heauenly Maiesty, who
looketh not as man, but accepteth the vpright hart,
and the labour according vnto the same, and rest

*Your Honours in all
Christian affection
and seruice,
I. B.*



To the painefull Schoolemaster, de-
sirous to reape the fruits of his labours,
and to see the blessing of the Lord, by
*the new meanes and helps which he
affordeth daily.*



*If you desire to finde the benefit, and
reape the fruit of this, and the like
Grammaticall translations with mee,
without inconuenience, doe these
things; at least make triall that you
may be able to iudge truely hereof.*

1. Cause all your schollars, who
take construction to bee very perfect in the rule of con-
struing, as it is set downe in the Ludus Literarius Chapt.
8. or more shortly in the Posing of the Accidence.

2. To be able to say perfectly without book, or to turne
vnto presently any of the rules of Grammar which are usu-
ally learned.

3. For taking of their lectures, direct them in this man-
ner following, and see that they can doe it.

1. That one of the two Seniors of the forme which is
to vse the help hereof, hauing the translation, doe in all
more hard places reade vnto the rest of the forme either the
lecture in English first, as it is translated, or at least the brief
summe & sense of it out of the inmost columnes, ouer against
the translation of the lecture, to giue them some light and
vnderstanding of the meaning of it.

2. That

To the painefull

2. That one or both of the Seniors looking upon the translation together with the Author in Latine, cause the rest, each in his order, first to reade his peece, and in reading to obserue all things according to the direction in the said rule of construing, and then to construe and giue a reason according to the same rule, why it must be so construed, and not otherwise. And where any sticke or goe amisse, varying from the translation, to recall them to the rule, demanding of them what the rule teacheth to be taken first, and what in the next place; so to help them by the translation, where none of their fellowes can finde it out, to giue both Grammar, sense and variety of phrase in English, according to the text in the translation and to the third colunne compared together, by the helpe of the markes.

Thirldy, when they haue construed twice or thrice ouer, and that the very lowest and worst can construe, that they cause them likewise to parse according as they construed, viz. each his peece, giuing the reasons of euery word.

Fourthly, afterward let them direct them to be able to giue each thing obserued in the uttermost colunne for notation, history or otherwise. And this for taking their lectures.

Secondly, for preparing their lectures herein;

First, cause each to study and make their lectures perfect by the helpe of the translation and their Grammar, to be able, so soone as they shall be called to say, First, to deliuer the English, secondly, the Latine both in prose and verse, viz. first, in a pure Latine stile in prose, and then turning that into the Poets verse. Which practice will be both a good helpe for making Latine, and also a most plaine way to enter them in making a verse. And afterwards to be able to construe and parse without booke, rendering a reason

Schoole-master, &c.

reason of euery thing; to giue the phrases, to vary them, and to doe whatsoeuer the translation directs vnto. Thus let them doe in all the Authors thus translated, so farre as the Author and translation afford them helpe.

Secondly, Cause them at their leasure, oft to construe ouer amongst themselves all which they haue learned in the Author; the two seniors onely, or one of them directing the rest by the translation that they construe truely. And especially make them to construe it oft out of the translation, looking only on it, each his peece, all the rest looking upon their Latine books: which will be a helpe to cause them to keep all most perfectly, and chiefly if they obserue phrase and difficulty as they proceed. And much more if they be warned to construe them oft ouer, privately at home, and sometimes be examined of a sodaine in seuerall places.

By these meanes (vnlesse daily experience can deceiue) these translations wil proue worthie the acceptance and vse of our chiefe Schooles; when hereby all the midale formes of the schoole may both take and each waies prepare their owne lectures of themselves, at least with very little helpe or trouble of the master; & that as profitably and surely in euery respect, as if the master gaue, or heard the giuing of them himself: vwhen they are caused hereby to search out and giue a reason of each word why it must be so construed, parsed, and used in that place, that the master ordinarily shall need but onely to examine them, when they are prepared. Thus to auoid not onely that common toyle to the Master in giuing each lecture, but also that he may saue all that time which is so spent, to imploy much of it with his highest formes in the chiefe Authors Latine or Greeke in giuing their lectures, or hearing them to take their owne lectures of themselves, for their greater furtherance & better fitting

To the painfull

for the Vniuersity, and likewise for the credit of the school, and in examining and posing, which is the best quickner of their wittes, and spurre to all good learning. Hereby, moreover, shall the children be fitted with understanding and iudgement, how many waies to make their benefit of their Authors. Or else that the Master may bestowe the more time and paines, amongst the lowest and first formes, for the better entring and grounding of them, which beeing rightly performed makes all their proceeding afterwards full of certainty and pleasant delights. In this one thing (and that by meanes of these helps, there may bee many more of a forme, and euery one able to prepare his owne lecture, and also that all of them may so easily and surely by oft repetitions, and their owne private paines keepe all which they haue learned) I finde so great gaine without losse, in redeeming so much time to be employed upon other most necessary uses in the schoole, yea so much freedome from many occasions of discontentment and ouer-wearying my selfe, and so sweete an allurements to prouoke the children to study of themselves with contentment & delight, as that it makes me bould to commend the use of them to all of this function, that they maie be partakers of the same comforts. To omit the sundry other benefits; and namely for beating out the right sense, & Grammar rule in each place, with propriety in our owne tongue, so much as I haue beene yet able in my streights of time. Give them not ouermuch at a time, but that they may learne all so perfectly as that what they haue learned may bee a schoole-master to that which followeth, and make experiment heereof: for this Essay and the many defects and slips in it, let the difficulty in this kinde of translating (to frame it each waie
beth

Schoole-master, &c.

both for Grammar propriety, purity, variety, and to fit it to the childrens capacities in euery respect, and meete to all the intended purposes without inconuenience, & that in my continuall imployment in my calling) plead for me. I doubt not but all they who haue or shall make triall of it, (as some learned haue done) will fauourably accept it. Afford mee your helpe in shewing how to amende it, directing your Letters to the Printer to be deliuered, & future editions shall God willing send it forth more perfectly, with all the rest. In the meane time desiring still an increase of your loue and prayers for finishing my worke, I commend you to him, whose this & all my labours are; and shall rest yours as his goodnesse shall vouchsafe mercy.

I. B.



Contents of the Columnes.

The inmost columnes containe the sum of the history, which is to be first read and understood.

The second containe the Grammaticall translation made plaine and easie according to the propriety and purity of our owne tongue so far as Grammar will well beare.

The third haue variety first of Grammaticall construction, where the English is ouer harsh to be placed in the translation, noted with an Asteriske, or little starre thus (*); and secondly variety of other phrases better to expresse the meaning, directed by an (r).

The fourth sheweth the resolving of sundry difficulties in allusions and the like, for better understanding of the Authour, with some more obscure notations, tropes & other necessary points of learning.



THE FIRST BOOKE of

the ^a*(r) Trans-
formations of
P. r Ouidius
Naso.

* Metamorphosis.
(r) Changes.

(r) Ouid.

* [My] minde car-
rieth [me] viz. de-
sireth.

r I intend, or I am
purposed or deter-
mined.

r To intreate of.

* Formes or shapes
changed into new
bodies.

* O [ye] Gods (for
euen ye haue chan-
ged those shapes) &
no other.

* Favour ye &c.

* Aspire ye vnto, or
blow ye vnto, viz.
Prosper ye, or giue
good successe vnto.

* Beginnings or at-
tempts.
r Yee, and none o-
ther.

* Perpetuall, viz.
so continued as no
transformation is o-
mitted, but euery
one fitly knit vnto
another, that one fa-
ble might seeme to
rise of another.

r Creation of the
world.

The Exordium [or
entrance] into the
whole worke.

Here first is set down
the Exordium or en-
trance into this worke,
contained in these 4.
first verses. Which con-
sisteth of two parts,
viz. a Proposition, and
an Inuocation.

1. The proposition
sheweth the authors in-
tēt, which is to set down
a continued history of
the first creation of all
things, and the change
of them after.

2. The inuocation of
the Gods is to prosper
this attempt: And that
first, because this trans-
formation was their
worke alone. Second-
ly, for that his desire is
to draw out the storie
in a continued verse, e-
uen vnto his owne
times, & to make each
fable to arise and de-
pend euery one vpon
another.

MY * desire is
(r) to speake
of b * bodies
changed into new
shapes. d * O [ye]
Gods, c * fauour
my * enterprizes:
(for (r) euen yee
haue changed the)
and draw ye out a
continued verse
from the first (r)
beginning of the
world [euen] vn-
till my times.

F A B.

B

a Metamorphosis fig-
nifieth a change of
one likenesse or shape
into another, of *poppi
forma*, whereof com-
meth *metamorphosis trans-
forma*, and *metamorphosis
transformatio*. Some
books haue of the me-
tamorphosis or trans-
formation in the singu-
lar number, others of
the transformations in
the plural, it is all one
in effect; one for spea-
king of the whole worke
in general, the other of
the particular changes.
b Formes changed into
new bodies, for bodies
changed into new forms,
by a figure most com-
mon amongst the Po-
ets called *Hypallage*.
c *Aspirare* signifieth to
blow prosperously vn-
to. A metaphor taken
from the windes, blow-
ing fitly vpon the sailes
of a ship, so furthering
it in sailing.
d This is vsuall with
the Poets, to beginne
with the inuocation of
those Gods which they
thought to be the prin-
cipall authors and di-
rectors of the matters
whereof they write.

FABLE I.

Of the Chaos, or of the first and most admirable Metamorphosis, viz. of the forming or fashioning all things out of the Chaos: & first of the 4. Elements made out of it.

Before the (r) sea, & earth, and (r) Heaven, which covered all things,

There was one forme of nature in (r) the whole world:

* Which they called g (r) Chaos, [which was (r) a rude & confused (r) heape,

Neither [was there] any thing but a (r) lumpish weight, and (r) disagreeing heeds of things not well ioyned, (r) heaped

vp

This *Ovil* teacheth to be the order of the creation, according to the Poets, as they had received of the ancients, who it is most like had seen or heard of the sacred scriptures. Which although it be not in all things agreeable to the scriptures, yet in many things cometh very neere thereunto.

Before Heaven or earth were made there was but one forme or fashion of all things.

This the ancients called Chaos. Which was a confused heape without all order.

And nothing but a dead and vnmoueable lump without all art.

Yet having the seeds of all things heaped vp together in it.

e Caelum quasi varijsq. deus coelatum, or q. uida concantate.

f O nature, viz. of all natural things, whereof nature is the auhur. Met. efficientis, for nature is thus described, *Vix quaedam qua omnia*

malconur

g Chaos significat hia-

ins, a gaping, or xava

hiso The Poets meane

by it a confused heape

or lump, which th y firs

held to have beene c-

turnit, and that out of

it God formed ali

things, contrary to the

Scriptures, which teach

that God made this

out of it by his word a-

lowe. They seeme here-

in to allude to that

which is Gen. 1. ver 1. 2

That in the beginning

God created the Hea-

uen, & the earth, & the

earth was without form

and voyde, and darke-

ness was vpon the face

of the deep &c. yet mil-

ing in the chiefe, that p-

God created first the

very lump or masse,

of the deep &c. yet mil-

ing in the chiefe, that p-

God created first the

very lump or masse,

of the deep &c. yet mil-

ing in the chiefe, that p-

God created first the

very lump or masse,

of the deep &c. yet mil-

ing in the chiefe, that p-

God created first the

very lump or masse,

of the deep &c. yet mil-

ing in the chiefe, that p-

God created first the

very lump or masse,

of the deep &c. yet mil-

ing in the chiefe, that p-

vp together in the same.

There was as yet no Sunne to giue light to the world.

Nor Moone to change and increase.

Nor earth hanging equally of it selfe in the midst of the ayre.

Neither any sea reaching along by the banks of the earth.

All parts of the world were mingled and confused in one.

The earth was vnstable.

The water not to be swomme in.

Nor Sun gaue light as yet to the world;

Neither * did Al. the newe k Moone (r) repaire her hornes by increasing.

* (r) Nor yet the leath * piized with her (r) owne * weight, did hang in the ayre * compaf-

sed about [ic] neither * had the m sea reached out her armes by the long * banke of the * earth.

* And likewise in what [part] * was earth, there was also both sea and Al. ayre,

So the earth was (r) vnstable, the water (r) not to bee swomme in.

* The new moone repaired.

A. the moone repaired her new hornes.

* Renew or restore.

* Neither.

* Neither did the earth peized, &c.

* Weighed by her

* Proper.

* Weights.

* Poured about or compassing it about.

* The sea had reached or stretched out.

* Brinke or shore.

* Earths or lands.

* And also.

* There was.

Al. s. i. e.

* Vnsettled or moueable.

* Not possible or fit to be swomme in.

i Titan son to Caelum, and Vesta, viz. to the heaven and the earth.

k Phoebe, sister to Phoebus the Sunne, so called of Phoebos splendide beauty or their brightness.

l The earth alone of all the Elements remains immoueable, and is therefore called the center of the world, because it is in the midst of all the elements into which all things descend.

m Amphitrite the wife of Neptune, here put for the Sea. Met. Effe.

The

B 2

The ayre was ^{The ayre without light.} without light,
^{* Needing or wanting light.} * nothing had the proper form.
^{* The owne forme [or shape] did remaine to nothing, or to none of the foure Elements.} And ^{* one} thing (r) was against others: because in one bodie.
^{r Strive or contend.} Cold things did (r) fight with
^{* Hot things.} * hot, * moist
^{* Moist things [did fight] with drye things.} with drye.
^{* Hard things.} Soft things [did fight] with
^{r Weighty or heavy things.} * hard (r) things,
^{* Did strive with things.} hauing weight with things without weight.
^{* Ended or brake or determined.} o God and a better nature (r) tooke away this (r) strife.
^{r Contention.} For he ^{* Cut away or parted in sunder.} diuided the * earth from heauen & the * water from the earth.
^{* Earths.} And ^{* Separated the (r) liquid skie from the p foggie ayre.} * separated the (r) liquid skie from the p foggie ayre.
^{* Heauen.} Which
^{* Thicke or grosse.}

^{n Contrary qualities were in the same subject, which now cannot be in the same manner.}

^{o This he speaketh either according to the opinion of those Philosophers, who thought nature to bee superior to God, & more mighty then hee, as it is in the 9. Booke.}

^{Or [et] may be taken for idest, melior natura, viz. God that better nature, for the words following import, that he diuided, &c.}

^{p The thick ayre where in the clouds and raine are bred.}

And hauing separated these forth of the Chaos, Which after he had tumbled out, and taken from the confused (r) heape.
^{* Herouled out.}
^{* Exempted.}
^{* Blind or disorderd.}
^{r Lumpe or Chaos.}
^{Hee bound each of them in their own proper place, and settled them in a quiet peace.} Hee bound [thē] being separate in place, with a quiet peace.
^{* Diffociate in [their] places or snered a skinner.}
^{* Places.}
^{* Agreeable.}
^{The fire or fiery power of the heauen bending downward and lightest, in the highest place.} (r) The fiery power of the heauen bending downward, and without weight, (r) shined out, & chose it selfe a place (r) in the (r) highest tower.
^{r The fier.}
^{* Force or strength.}
^{* Bowing downward.}
^{r Appeared.}
^{r In the highest part of all.}
^{r Chiefe.}

The ayre next to it in lightnesse and place. The ayre is next to it in lightnesse, and in place.

The solide earth pressed downe with the weight of it selfe, and drawing all heauie things vnto it, in the lowest place. The earth [is] more (r) solide then these, and hath drawn (r) the great Elements [with it.]

^{q The earth is said to draw all heauie things, because al heauie things doe naturally descend to it.}

^{r And}
 B 3

r Cuid doth not assigne
the third place to the
earth, but the lowest, as
being the heaviest, and
drawing downe all hea-
uie things vnto it, and
so the water, compas-
sing it about.

r And is pres-
sed downe with
the heauinesse of
it selfe. The wa-
ter flowing a-
bout it

The water flowing
vpon and compassing
the vtmost parts of
the earth in the third.

Hath possessed

r The vtmost parts
of the earth flowing
vpon it, in many
places compassing it
about, not couering
it all.

r The earth.



FABLE II.

Of the full and
perfect forming and
fashioning of the 4.
chiefe parts of the
world, and the ador-
ning each of them
with their proper
creatures, more spe-
cially of the creation
of man last, to bee
Lord of all.

a Heere the Poet ma-
king as though he was
ignorant which of the
Gods it was, which di-
uided the foure Ele-
ments, intimateth that
it was some greater and
more mighty then those
which the common
sort tooke for Gods.

Al. So when hee
which of the Gods
sooner he was.

Al **W**hen
a hee,
which soeuer of
the Gods he was,
* had diuided
the (*r*) heape so
disposed, and
* brought

In this Chapter the
Poet sheweth that God
having thus diuided
the Chaos into parts

* brought it * di-
uided into parts.

* Reduced or
brought backe, viz.
digified it.

First hee made the
earth round like a
globe.

* First of all
* hee made the
earth round * af-
ter the fashion of

* Being cut
* In the beginning.
* He winded round,
or made round the
earth

a great * globe,

* To the fashion or
shape or like to.

(*r*) least that it

* Orbe or bowle.

That it might bee e-
qual on each side.

should not be * e-
uen (*r*) of euery
part.

* That it might be.
* Equall or round,
and of like weight.
* On euery side.

Then hee poured a-
broad the seas.

Then hee pou-
red abroad b (*r*)
the narrow seas,
and commanded

r The mediterrane.
an seas.
b Fretum is any narrow
sea, where it seemeth to
boyle & feruendo, or as
some will a jremendo.

Commanding them
to swell with the winds.

them * to swell
with the (*r*) whir-
ling winds, and
to compasse a-
bout the shores

* To begin to swell
or to rage.
* Violent, vehement
or fierce winds.

To inuiron the
earth.

of the earth * in-
uironed [*r* there-
by.]

* Gone about, or
compassed in, or be-
med in,
* By those seas.

After he made foun-
taines, & the great stan-
ding waters, as lakes,
and fennes.

* Moreover he
added (*r*) foun-
taines, and * huge
standing ponds
and (*r*) lakes;

* Hee added also
* Springs.
* Vnmeasurable
standing waters or
fennes.

Also rivers kept in
with crooked bankes.

And he (*r*) girt
in the riuers (*r*)
running downe-
wards

* Pooles, macres, or
deepe places, & waies
full of water.
* compassed in, or
compassed about.
* Turning downe-
wards.

wardes, with
 * Thwart, or wind-
 ding, or sidelong
 banks.
 * Which being
 * Which [rivers.]
 * Divers or separate.
 r Swallowed vp.
 * crooked banks.
 * Which being
 * distant in places,
 are (r) sup-
 ped vp partly of
 [the earth] it self.

Partly doe
 they (r) come
 into the sea, and
 being receiued
 [there] (r) in a
 field

r As in a field, or in
 a more large place of
 waters.
 r Where there is
 more liberty or room
 for them.
 r Dash against.
 * For bankes.

(r) Of more
 free water, they
 (r) beate vpon
 the shoares * in-
 stead of banks.

He comman-
 ded also the
 (r) champaine
 fieldes to bee
 stretched a-
 broad, the (r)
 valleies to (r) set-
 tle downward,

* Extended or stret-
 ched out, to lye even
 all abroad.
 r Vales or dales.
 r Descend.

c A valley is proper-
 ly the hollow betweene
 two hills.

* Hee commanded
 the woods.
 * A lease, viz. with
 boughs of trees.
 * Stonie hills to arise,
 or rockes.
 * The woods
 to bee couered
 with * leaues,
 the * craggie
 mountains to as-
 cend.

And

Hee likewise diuided
 the heauens into five
 zones or parts; two on
 the right hand, two on
 the left, and the burn-
 ing zone in the mid-
 dle.

And as two
 d * zones * di-
 uide the heauen
 on the e right
 part, and * as ma-
 ny moe on the
 * left, * the fift is
 more (r) burning
 (r) then thole:

Hee diuided likewise
 the earth into five cli-
 mates proportionable
 to the five zones in the
 heauens.

So the * pro-
 uidence of God
 hath (r) distin-
 guished (r) the
 burden included,
 (r) by the same
 number; and e-
 uen so many
 * climates are
 * set in the earth.

Whereof that which
 is in the middelt is not
 habitable for heate,

* V hereof,
 f that which is
 (r) the middle is
 g not habitable
 for heate:

The two vttermoſt
 are extreameſly cold.

* Deepe ſnow
 couereth * two
 [of them:] * and
 alſo hee placed
 as many moe be-
 tween thoſe two.

The two middle, viz.
 betweene the cold and
 hot of either ſide, tem-
 perate, of an equal mix-
 ture of hot and cold.

And hath gi-
 uen

* Girdles or circles.
 * Cut.

* So many, or euen
 ſo many.

* Left [part.]
 * The fift [zone.]
 r Hot or ſcorching.
 r Then theſe foure.

* Care.

r Diuided.

r The earth compaſ-
 ſed about within
 thoſe zones or cir-
 cles.

r By the ſame num-
 ber of five, viz hath
 diuided the earth
 into ſo many parts.

* Cuts, diuiſions,
 circles, or regions.

* Preſſed or ſtam-
 ped.
 * Of which climates
 that &c.

r In the middeſt.

* High.

* Two [climates of w. ſe.

thoſe climates.]
 * And hee hath ſet
 euen ſo many be-
 tween both or either
 of them.

d Zona ſignifieth both
 the part of the body
 which is girt, and the
 girdle it ſelf which girdeth it.

e Cælius Rhodiginus
 ſheweth out of Cleome-
 des, a notable expoun-
 der of the difficulties of
 the Poets, that antica,
 or the fore-part of the
 heauens is the Weſt,
 whither the heauens
 turne, quoniam illuc an-
 nit mundus; ſo the hin-
 der part towards the
 Eaſt, from whence it is
 carried towards the
 Weſt; and thereupon
 the left part towards
 the South, the right to-
 ward the North. Like
 as it is if wee ſtand with
 our face towards the
 Weſt.

f The fift which is
 the middle, is more hot
 and ſcorching then the
 reſt, for the neceſſitie
 of the Sunne paſſing o-
 uer it twice in the year.

g Thus the ancients
 thought, but our tra-
 uellers finde it other-
 wiſe.

Ovids Metamorphosis

* *A temper.* uen[them] * a tē-
 * *The flame.* perature, * (r) heat
 r *Having mingled or* being mixed [in
tempered them of them] wth cold.
hot and colde.

The ayre han- The ayre hangeth o-
 geth ouer * these, uer these, which is so
 * *Those climates.* w^{ch} is so much much heavier then the
 * *Which is heavier* heavier then the fier, b as the fier, as the
then the fier by so Al. weight of the water is lighter
much, by how much then the weight
it is light-r then the of the earth.
weight of the earth,
[and] then the
weight of the ma-
ter.

↳ *Pondus leuius.*
 Al. *Pondere leuior.*

* *He hath comman-* * There he hath In the ayre hee hath
ded both the little cōmanded both placed both the little
cloudes [to stay] the (r) little and cloudes, viz. fogs and
there, and the great great cloudes to mists, and also the
clouds to stay there. great.

r *Fogs or mists.* * stay, and the
 * *Stand or abide.* thunders * to
 * *About to moue or* able to terrifie mens
able to terrifie mens minds or the hearts
minds or the hearts of men.
 * *Humane minds.* harts.

* *Lightnings.* And together with the * light- Lightning.
 * *Colds.* ning, i the winds Windes.
 * *And also.* making the * cold,
 * *Framer.* Moreouer, Hee also limited

↳ All windes are cold
 by nature.

* *Suffered or gran-* not (r) permitted
*ted * to these,* * the ayre to bee
 * *The ayre to be had* vfed of these
or to haue the ayre. viz. free liberty of * euery where:
 viz. free liberty of * euery where:
 the ayre. * there
 * *All abroad.*

Grammatically translated.

For that they are so * there is scarce- * It is resisted
 boystrous, that they ly any withstan- scarcely to them
 hardly can be resisted: ding of the now, now, viz. things can
 hardly abide the vi-
 olence of them now.

Although he haue re- (r) Whenas
 strained euery one of euery one of the
 them to his owne part ruleth his owne
 and region. blasts in a diuers
 (r) region. r *Tract, coast, or*
quarter.

Because they would * But [that] * But that they
 otherwise teare the they would teare teare in pieces the
 world in pieces, tho- the world in pie- world, or butcher
 rough the vehemeny ces: k the discord the world, or destroy
 of the discord between it. it.
 them. k *Epiphonema.*

The East-wind hee / The East-
 hath limited to the winde * betooke * *Went backe or de-*
 Sunne rising, viz. to all parted. quod ab oriente flat. It
 those parts towards the it selfe vnto the is called *Vulturnus*, by
 Sunne rising. (r) morning, and a similitude from the
 fierce flying of the *Vul-*
 tur.
 to the * king- * *The Sunne rising.*
 domes of m Na- * *Nabathean king-*
 bathaa. domes.

↳ *Eurus* is a wind that blows from the East part of Asia.
 quod ab oriente flat. It is called *Vulturnus*, by a similitude from the fierce flying of the *Vul-*
tur.

m *Nabathaea* is a part of Arabia-felix, between the Persian Sea, and the red Sea.

n *Persia* a Countrey in the East part of Asia.

And to n Per-
 sia, and to the
 * mountaines ly-
 ing vnder * the
 Sunne rising. * *Ridges or tops of*
the hills, subject or
lying towards the
** morning beames.*

The warme West- The euening
 winde to the Sunne set- and the shoares
 ting, viz. to all those w^{ch} wax warme
 parts towards it. by the Sunne set-
 ting.

Are

o Zephyrus dno rē Zoon
 qper, a ferenda satis
 omnibus vita, of refresh-
 ing and quickning all
 things sown.

p Boreas dno rē Bore, of
 the noyle which it ma-
 keth: or dno rē Boreas,
 a nutrimento, because it
 especially nourisheth
 the body, making it
 healthfull.

r Gone into.

* The seven flowe
 Oxen, or the seven
 starres, called the
 Charles waine.

r Part of the earth
 * Dith waxe wet.

r Or by the rainie
 South.

q Auster q. hauster ab
 haurienda aqua, because
 it is commonly rainie.

* Hee hath imposed
 or set.

* The liquide skie.

r Aether, may be taken
 here for the Element of
 the fire, dno rē aether ab
 ardendo: or, dei et deo,
 a semper currendo.

* And wanting
 waighe.

* Any thing of
 earthly dregs or set-
 tling.

* He had separated
 or distinguished
 scarcely.

r He, viz. God.
 r Sealed and un-
 changeable.

* Signes consisting
 of many starres, as
 Aries, Taurus &c.

* Which haue lyen
 hid long.

r Kept vnder that
 they could not shine.

r The Chaos.

Are next vn-
 to the o West-
 wind: the horri-
 ble p North-
 wind hath (r) in-
 uaded Scythia, &
 the parts lying
 vnder the North
 pole.

The boystrous
 North winde to the
 parts towards the north
 pole, or the Charles
 waine.

The moyst South-
 winde to the contrary
 parts.

The contrarie
 (r) earth * is wet
 with continuall
 clouds & (r) fro
 the rainy q South.

He * placed o-
 uer these * the

r skie being pure,
 and * without all
 heauinesse, nei-
 ther hauing * any
 terrene substāce.

* Scarcely had

(r) he thus scue-
 red all things in
 [their] (r) cer-
 taine bounds,

When as the
 * starres, * which
 had long lyen
 hid (r) pressed
 vnder that same
 (r) masse, began

Ouer these he set the
 liquid skie without all
 weight or earthly sub-
 stance.

These were scarcely
 thus separated and set-
 tled, but the starres,

Which before had
 lyen hid, kept in the
 Chaos,

to

Began to glitter in all to (r) glister in Shine bright in e-
 parts of the heauen. the whole heauē. uery part of heauen.

And lest any region [And] least a-
 or part of the world ny region should
 should bee destitute of be * destitute of * Deprined or voyd
 her liuing creatures, of.
 He set in each of them * their owne li- * Her, viz. proper
 severall kinds. uing creatures. and belonging to them.

The stars and Gods The f starres
 in the heauens. and the * Gods * Formes [or shapes]
 doe * possesse of the Gods, viz. the
 (r) the heavenly imagined Gods of
 tfoyle. the heathens. r Solum] is taken for

Fishes in the waters. The * waters * Guen place to, tures vpon it. q sol dum.
 haue * befallen to yeelded themselves, n Feræ] quod toto corpo-
 bee inhabited of or fallen to the lot re ferantur. They are
 the (r) bright fi- of. properly wilde beasts,
 shes. The r Shining. here for all kinds by Sy-

Beasts in the earth. earth (r) tooke r Received the beasts nec spec.
 the * beasts, for her creatures. x The ayre is called
 the x moueable * The wilde beasts. moueable, because it
 ayre * the birds. [Tooke or recei- is easily driuen hither
 ued] the birds to a- and thither.

Birds in the ayre. y A liuing crea- * These, viz. beasts, holy liuing creature,
 And finally whereas there was as yet lack- fishes and birds and partaker of a high
 ing a creature more ho- * A high or deepe mind, because he alone
 ly, and of a more diuine mind, viz. of a pro- is partaker of reason:
 understanding, found memory and hauing some acknow-
 more capeable great wit. ledgement of the Lord
 of * a diuine r Understanding or by nature. For this high
 (r) minde. reason. mind doth signifie rea-

z And which r Haue the govern- son inlightned with
 might (r) rule o- ment of the rest. the knowledge of God,
 uer * the rest * was * The rest of the and of the law of na-
 as yet lacking. creatures. ture.
 yet. * Was lacking as z Man through reason
 yet. hath the vse and bene-
 fit of all the creatures,
 making all so to serue
 him.

Man

C 3

a We are not to mar-
uile if the Poet pro-
fess: his ignorance in
the creation of man.

b Iapetus] by Iapetus is
thought to bee ineant
Iaphet, the sonne of No-
ah, whom antiquitie ac-
counted a holy man, &
of the number of the
heauenly; like as they
account his sons whom
the Poets call Titans, to
bee more ancient then
man-kinde. And a-
mongst them, one of
them was called Pro-
metheus, a prouidentia,
because he was prudent
and prouident about
the rest.

c This Prometheus is
celebrated to haue been
the framer of man, ei-
ther because wisdom
is onely belonging to
man, or because man
was made by singular
counsell about the o-
ther creatures; or else
for that he was the first
phet.

that instructed men in
the knowledge of the
creation, especially of
man kinde, how God
made him to his i-
mage, and so as the
knowledge of God &
all diuine vnderstanding
came from him.

* Is.
Bred.

* That [chiefe]
workman or framer
of things, viz. God
* Originall or foun-
taine, viz. the cause
or author.
* The world after
the Chaos.

* Fresh or new.

* Drawne asunder,
or diuided.

* Neere vnto it by
kin, as comming out
of the same masses or
framed together.
* mixed.

* Waters.

* He who was sowe
[or begotten, or des-
cended] of Ia-
phet.

* Hath fashioned
[or framed] vnto
the image [or like-
nesse].
* Governing all
things.

* The other lining
creatures.

* Doe looke vpon or
behold the earth.

Man * was
(r) borne: a whe-
ther * that maker

of [all] things, the
* beginning of
(r) the better
world made him
of diuine seede;

Or whether
the earth * new-
ly made, & lately
* separated from
the high skie re-
tained the feedes
of the heauen,
[being] (r) kinne
vnto [it.]

Which [earth]
being * mingled
with riuier * wa-

ter * Prometheus
the Son of b Ia-
phet,

c * Formed ac-
cording to the i-
mage of the
Gods * ruling all
things.

And whereas
* the rest of the li-
uing creatures
* do looke to the
earth

Man was made: but
whereof, by whom, or
how, hee sheweth it to
be vncertaine amongst
the Poets.

Whether that God
which had made all the
other creatures framed
him of diuine seede;

Or whether of the
new earth, retaining
still the seeds of heauen,
wherunto it was so neer
of kin.

Being mingled with
water.

Prometheus the Son
of Iaphet.

Formed him accord-
ing to the image of
the Gods who gouern
all things.

And made him such
a one, that whereas the
rest of the creatures
looke downewardsto-
wards the earth,

earth * downe-
ward, * Prone or incli-
ning downward, or
groueling.

He gaue him a lofty
countenance to looke
vpward,

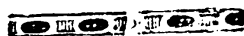
And commaunded
him to behold the hea-
uens.

d He gaue to
man * a lofty
countenance, &
commaded him
to * behold the
heauen, and to
lift vp his * face
vpward to the
skies. * Mouth [viz. a
countenance] loo-
king vpward or
high.
* See or looke to.
* Countenances e-
rect to the signes or
starres.

d This shape of man
after this sort, sheweth
to what end he was cre-
ated, to wit, to the ac-
knowledgment of God
and the contemplation
of heauenly things;
which appertaineth to
no other of the crea-
tures.

Thus finally for a
conclusion hereof hee
sheweth that the earth
which had been so late-
ly before framed out of
the Chaos, was both
brought into forme &
also men made out of
it; out of whose diuers
conditions follow the
four diuers ages of the
world.

So the earth
which (r) had
beene * but pre-
sently before * vn-
wrought and
without * forme,
Being * chan-
changed put vp-
on it the vn-
known * shapes
of men. * Even now.
* Rude.
* Image, frame or
shape.
* Conuerted or tur-
ned.
* Figures.



FABLE III.

e This fable of the four ages seemeth to bee an imitation of the History in the second Chapter of *Daniel*, concerning the image which *Nebuchadnezzar* saw in his dream, which was of four sorts, expounded of the four Monarchs, here applyed to the four ages of the world.

f The first age is said *r* Time. to haue beene golden, *r* Begun or made of both in regard of the nature and goodnesse of men then, & also for the easinesse of their li- uing & quietnes, in regard of the rest which followed.

** With no reuenger, or none being to re- uenge, viz. without any punishment or iudge. r Lawes.*

** Punishment and feare were away.*

g Lawes were ingrauen in brasfe, that they might indure long, and hanged vp or fastened vpon the walles, that they might be publike- ly read of all.

Al. Nor bondes threatning the necke were bound in brasfe, viz. lawes ingrauen in brasfe.

** The suppliant company did feare, viz. prisoners or offenders humbly prostrate on their knees. * Mouthes.*

c Of the four ages of the world, *vz. the Golden, Silver, Brazen, & Iron ages: and first of the golden age.*

f The golden *(r)* age is *(r)* sown first: which ** obserued* ** fidelity and vp- right dealing, * without any re- uenger, of the own accord with- out *(r)* law. * There was no punishment nor teare: Al. nor threatning wordes were bound in fixed brasfe: neither yet ** did the sup- pliant company feare the ** face of***

In this Fable *Ouid* declareth how mankind increasing the world degenerated, waxing worse and worse by little and little vntill the flood, which God brought to purge it withall, which that the Poets might signifie, they fained this Metamorphosis of ages, before the flood.

The first whereof in regard of the rest was a golden age, as he sheweth how.

This obserued faith- fulnesse and vpight dealing without any compulsion.

That there was nei- ther punishment, nor feare, nor yet any law.

None feared the face of the Iudge, for that there was not any ma- lefactor.

But all liued in secu- rity, without any exe- cution of Iustice.

their Iudge: but they were *(r)* safe without iudge.

r Secure and safe from all iniury.

There was then no Navigation.

*Al. The *(r)* Pine cut out of her mountaines, had not yet *(r)* descended into the *(r)* liquid waues,*

Al. The Pine not yet cut out &c. r The ship made of Pine tree. Met. Mit. r Gone downe.

No ships nor say- ling.

that thee might ** goe to see the *b* *(r)* strange world;*

** Visite. r Unknown, or far off. h Peregrinus, a para- of the world, viz. foraine Countries. r Men. * Orbe, or compasse grando.*

Men knew no coun- tries but their owne.

And *(r)* mor- tall [men] ** knew no ** coasts ** but***

** Had known. * Shoares, * Besides their own. i Praecepta fossa, unde se quis praecipuum dare pos- ches. * Steepe downe dit. * Compassed not the towne as yet.*

There were no wars. No fortifications of Townes by ditches, wals, or the like.

*i ** Deepe tren- ches ** did not as yet compasse a- bout the towns.***

No instruments of warre, as Trumpets, Cornets, or such like.

** There was no Trumpet of straight [brasfe] ** no hornes of bended brasfe.**

** [There was] not in belli periculo. a Trumpet &c. * [There were] not hornes of bended or bowed brasfe, viz. horsemens Trum- pets, or Cornets. * Not helmets. * There was not any sword point.*

No Helmets, nor Swords.

** No helmets, not a sword. ** The nations li- uing *(r)* securely did ** follow con- tinually***

** The secure Nati- ons. r Without care or feare. * Finish.*

tinually their All Countries liued
 at their ease in quiet se-
 * Soft ease, viz. qui- * pleasant ease, curity, without any
 et and easie labours, without (r) vse need of souldier.
 or sweet pleasures.

r Helpe, or need of of the souldier.
 the souldier, viz. Also the earth The earth brought
 without warre. Mi- it selfe [as yet] forth all things of it
 les vel à mille, vel selfe without any til-
 quod minime (r) free and vn- lage or husbandry.
 mollis, uel à illi-

ppaov.
 r Without tillage. the (r) harrowe,
 r Any instrument nor * cut with a-
 wherewith to cut ny (r) Shares,
 the earth. * yeilded all
 * Wounded or bro- things * of it selfe.
 ken vp.

r Ploughs. And they be- The people were con-
 * Gane * by it selfe, ing content with tent with that which the
 viz. without any husbandry. earth brought forth
 * Created, no man meats * prepared without any labour.
 compelling.

* The young, or fruit Gathered * Ser- They liued on Ser-
 of the Arbut or uice-berries, uice-berries,
 Service tree. * Straw-berries Straw-berries,
 * Mountaine straw- berries, growing in the
 berries, mountaines,

* Hawe-berries or And * Hawes, Hawes,
 berries growing on and also * bram- Bramble-berries.
 the hawthorne. ble-berries stick-
 * Mulberries. ing in the * rough
 * Hard, viz. sharpe.

r Thickets. (r) bushie places:
 And [likewise]

r Mast of the Oke. (r) Acornes w^{ch} Acornes, and other
 * Had fallen. * fell from the kinde of fruites.
 r Okes dedicated to (r) broad sprea-
 Iupiter. ding

ding tree of IN- * There was an e-
 piter. ternall spring, viz.
 no varying of times.

The Spring was con- * The spring Al. * The West
 tinuall, without any va- was continual, & winds being plea-
 rying the times of the the Al. * pleasant sing, milde, quiet or
 year, pleasant with calme, with warme
 warme West windes, West (r) windes blasts.
 which caused the flow- (r) cherisht the
 ers to spring vp without flowers (r) bred
 seeds.

The earth fruitfull * Forth-with * Bare.
 with all kindes of fruits also the (r) vttil- r Carne.
 of it selfe. led earth * broght r Neither the field
 forth (r) fruits: reneued, husbanded,
 &c.

That the fields were * The field not r Waxed white or
 loaden with Corne, renued (r) was hearie.
 without any renewing * Heauie.
 or husbandry. white with (r) ful * Awne or beards
 * eares of corne. of corne put for the
 whole eare.

The riuers ran with (r) Now * ri- r Now ran the ri-
 milke and Nectar, uers of milke, uers of milke, &c.
 now the riuers of * Floods, or riuers of
 milke [went.] milke [went.]
 * Nectar * ran. * Drinke of the
 Gods, or most plea-
 sant wines.

And honey dropped And yellow
 from the trees. * honey * drop- * Did goe, or went.
 And so he concludeth * honeyes.
 the fable of the Golden * Distilled.
 age. the green holme. r From euery tree.

[This is the end of the world]

F A B. IIII.

Of the other
three ages, viz. the
Silver, Brazen, &
Iron ages: & first
of the silver age,
wherein Jupiter
contracted that
perpetuall spring,
dividing the yeare
into foure parts.

For the occasion of
this Fable of Saturne
sent into hell, Sabine
thinketh it to have byn
taken from the profun-
dity of the aire: because
Saturne is the highest &
farthest remoued from
the earth of all the Pla-
ners, and that the won-
derfull height of the
ayre is called Tartarus.

In Saturnus quasi sa-
tur annis obstatem im-
menjam.

In Tartarus à τάρταρος, the death of Saturne,
quia ibi omnia conturbantur, for they who dye are
said to be sent into
hell.

heene the sonne of Sa-
turne, & Ops, and borne
at the same birth. That
hee expelled his Father
out of the Kingdome
of Crete. That he was
valiant and wise, where-
upon, after his death, he
was honoured for a
God, and called Father
and King of Gods.

* [But] Jupiter
contracted the times
of the ancient spring:
after that Saturne
being sent into dark
hell, the world was
under Jupiter. &c.
Saturne being
sent into the darke
hell, viz. Saturne
being dead, or after
the death of Saturne,
for they who dye are
said to be sent into
hell.

* Under the govern-
ment of Jupiter.
* Issue of spring or
progeny came in or
entered in.
* Came vnder or
came in, or entered
upon, after his death, he
was honoured for a
God, and called Father
and King of Gods.

* Deepe yellow, or
red shining brasse.

After that
Am * Sa-
turne was sent
into the darke
dungeons of
hell,

The world was
(r) vnder o' Jupi-
ter, and the silver
age * succee-
ded,

Worse then
golde, more
(r) pretious then
the * yellowe
Brasse.

[This]

In this Fable Ovid
being to speake of the
other three ages, shew-
eth that after the gol-
den age, wherein Sa-
turne raigned, follow-
ed the silver age, in
which Jupiter his sonne
raigned.

This silver age hee
describeth,

1. To haue beene
worse then the former
golden age, but more
pretious then the bra-
zen age which follow-
ed.

2. That this Jupiter
now raigned contrac-
ted the ancient spring.

[This] Jupiter

(r) contracted
the times (r) of
the ancient spring.

* Shortned, or drew
in and abridged.
* Of that continuall
spring which was in
the golden age.

Dividing the yeare
into foure parts, viz.
Winter, Summer, Au-
tumn, and Spring.

And hee * di-

gested the yeare

by (r) foure spa-

ces, by Winters

& * Summers, &

p * inconstant au-

tumn, and q a

short spring.

* Exacted or fini-
shed, viz. divided or
measured.

* Foure measures of
times or parts, eu-
ery one consisting of
three moneths.

* Heats of the wea-
ther.
* vnequall.

p Autumn or Haruests,
are called vnequall, be-
cause they are more vne-
constant, sometimes
hot, sometimes colde.

q The spring is said to
bee short, in regard of
the ancient spring in
the golden age.

3. That then first the
ayre began to bee scor-
ched with the heate in
Summer.

Then first

the ayre being

(r) burnt with

* drying heat,

* Beganne to

glowe, and the

* ise haged being

(r) congealed

with the (r) winds.

* Scorched.
* Dry heat, viz.
feruent or vehement
heate, drying all
things.

* Glowed like a
coale, or waxed hot.

* Ise bound with
the winds haged.

* Frozen, viz. the
North-winde, and
other colde windes.

4. That now men
began first to seek them
houses, to saue them-
selues in from the vio-
lence of the weather.

Then [men]

first * got into

houses * caues

were [their]

* houses,

And thicke

(r) shrubs, and

(r) rods * tyed

with pillings of

trees.

* Went vnder, or
went into.

* Caues [or holes of
the earth, denues]
haue bene.

* House.
* Fushes.

* Windings tyed
with barks of trees,
viz. hurdles made of
rods.

* Ioyned with a
barke, viz. tyed or
bound together.

D 3

r Ceres, daughter to Saturne and Ops, is said to haue first deuised sowing of corne, which before grew wilde, for which shee was honoured as a Goddesse.

* Ceres seeds, or *r* the seed corne
seeds belonging to *r*
Ceres.
* Are ouerwhelmed.
r With long furrowes.
r Oxen.

Then first *r* the seed corne was couered (*r*) in long furrowes, and the (*r*) bullocks groined being pressed wth the yoke.

Then first the sowing of Corne and husbandry was inuented.

r The brazen age being the third succeeded after that.
* Of spring.
* Brazen.
* That silver age.

(*r*) The third age being made of brasie succeeded after * that,

After the silver age succeeded the brazen age, worse then it:

More cruell in * disposition, and more * forward to *r* * dreadfull

Wherein men waxed more cruell in disposition, and more forward to warre and bloodshed.

* Witt.
* Ready.
* Horrible or bloody.
* Armes or weapons.
* Wicked, vngriuous.
* Is [made of] &c.

* warres;
Yet not * mischicuous. The last [age] * is of hard iron.

Yet this was not so wicked, as that which followed.

r [And] forthwith an age of a worse metall burst forth into all villany.
* Mischiefe or villany not to be spoken of.

(*r*) Forthwith all * wickednesse (*r*) burst into an (*r*) age of a worse metall.

Then in the last place hee declareth how the last age of all succeeded, which he calls the iron age, for that it seemed to be made of Iron. Wherein all kinde of wickednesse burst forth, modesty, truth and fidelity, viz. all vertue and honesty departed.

r Brake out.
r Time.
* Vaine or Myne.
r Modesty.
r Faithfulnessse or faithfull dealing.

(*r*) Shamefastnesse and truth and (*r*) fidelity fled away.

Into the place
* where-

[Horrida arma q. horrorem incontinentia.

And in place thereof * whereof * there succeeded all kinde of vice, as deceit, treachery, violence, and wicked couetousnesse.

* Of which, viz. shamefastnesse and truth &c.

* Both fraudes and guiles, and lying in wayt priuily, and violence and a wicked desire of hauing

And also treachery, and * violence, and a wicked * desire of getting.

r Here is a briefe description of couetousnesse, which is therefore called a wicked desire of getting or hauing riches, because it inforceth man to all kinde of wickednesse, and whence it is called the mother of all euils.

And then the Mariner for greedinesse of gain durst venture himselfe to the raging seas, though he neither knew winds nor seas.

The Mariner * hoisted vp the Sayles to the winds, * although he yet knew the not well : and the * (*r*) Keeles w^{ch} had (*r*) stood long in the high mountains

* Force.
* Loue of hauing.
* Gaue.
* Neither had hee knowne them well as yet, viz. he knew not the violence or danger of the winds, or how to preserve himselfe.
r Ships.

* bounsed (*r*) in the vnknown * waues.

* Keeles or bottoms of the shippes for the whole ships.

Then men began to measure and bound out their grounds,

Also the wary * Suruaier * boun-

ded [his] ground with a long * li-

mite, being common before, as the * light of the Sunne, and of the ayre.

* Measurer of grounds.
* Marked out.
* Bound, frontier, or ditch.
* Lights.

Which before time had bene as common as the sun or the ayre.

Neither onely the rich ground * was

* *was required for,* * *was asked corn,* Then also men began to seeke for corne,
viz. corn was sought and due * *nou-* and all manner of nou-
for of the ground. rishment, * *but* rishment of the earth
* *Nourishment.* men went into by husbandry.
* *But it is gone of* men went into And then they dig-
men into the bowels ged into the depth of
of &c. viz. men the bowels of the earth for gold and
digged deepe for ri- the earth. silver, and all kinde of
ches. metall.

x *Opes.* Riches are said to have the name of * *[The earth]* or which * *it had*
Ops, Saturnus daughter, God or nature had (r) hid deepe, &
by which the earth is layed lowe in the (r) put vnto the
signified, out of which earth. Stigian shades,
all riches are gotten. r *Layed almost as* are digged out,
lowe as hell. being the (r) pro-
uocations of c-
uils.

r *Stirrers up of ma-*
ny evils.

And x riches
which * *it had*
(r) hid deepe, &
(r) put vnto the
Stigian shades,
are digged out,
being the (r) pro-
uocations of c-
uils.

And now Then also was iron
* *hurtfull iron had* * *hurtful (r) iron,* found out, whereof
& golde y more (words and other wea-
hurtful then iron pons of war are made,
came abroad, and then came golde a-
war comes forth, broad, farre more hurt-
which z fighteth full then iron.
(r) with them And finally warre
both. which is managed with
them both.

y *Noceatins.* Gold is come forth, &c.
said to be more hurtfull r *Weapons made of*
then iron, because most iron.
hainous and shamefull
wickednesses are com-
mitted to get gold.
z *Pugnat utroq;* These
are as it were the sin-
nowes of warre: these
(chiefly gold) carry a-
way the victory.

r *With weapons and*
with gold.

* *Smites together.*
r *Ruffling, viz. ring-*
ing or making a
noise.

And * *shakes* Which warre is def-
his (r) ratling cribed by the ratling of
armour with a armour, and sheading
bloody hand. of blood.

* *It is liued of that* * *Men liue of* Then men begin to
which is snatched rapine, Al. the liue by rapine,
or which is gotten That the guest could
by rapine. guest [is] not safe not bee safe from his
from his host. Host.

Al. The host is not safe
from [his] guest, viz.
from all danger by his
guest.

Men

Nor the father in law The father in
from the sonne in law. lawe [is not safe]
from [his] sonne
in lawe, and the

And that it was rare * *agreemēt of bre* * *Fauour, viz. love,*
to see brethren to a- thren is (r) rare. or true affection.
gree. r *Seldome seene.*

* *The husband* * *The man.*
The husband seeking * *watcheth for* * *Hangeth or hower*
the death of the wife; the * *death of [his]* * *resh ouer.*
the wife, of her husband, wife, * *the of [her]* * *Destruction.*
husband. * *She [howereth] for*
the destruction.

The step-mothers The (r) terri- r *Cruell towards*
cruelly practising the ble step-mothers their step-children.
death of their step-chil- doe (r) mingle r *Prepare.*
dren by poyson, and all a * *black (r) wolf-* * *Pale or wan.* a *Aconitum is a very ve-*
other wicked deuices. bane. r *Poyson, making* nemous hea-be, first
blacke. bred (as Poets saie) of
the frothing of the dog
of hell amongst the
rockes or crags.
b *Inquires of diuiners,*
sorcerers, mathematici-
ans, and the like.

The sonne inquiring The Sonne
and seeking by magi- b * *(r) pries into* * *Inquires.*
call and wicked arts, his Fathers yeers r *Inquires how long*
how long his Father his Father shall liue. b *Inquires of diuiners,*
should liue. before his day. sorcerers, mathematici-
ans, and the like.

* *Piety lyeth* * *Godliness lieth o-*
uercome, and uercome [of vngod-
the virgin c * *Iu-* liness] or trampled
rice, the last of * *Altraa.*
the heauenly
(r) inhabitants, r *Vertues or heauen*
left the earth * *im-* dwellers.
brued in blood. * *Wet with slaugh-*
ter.

Then began all true
godliness to bee tro-
den vnder foote.

Then Iustice which
before had beene vn-
touched betooke her
selfe into heauen, lea-
uing the earth imbrued
in blood.

c *Astraea* is said by
some to haue beene the
daughter of *Astræus*, a
most iust Prince, for
whose equity shee was
called Iustice, and is
said to haue been taken
into heauen, and is pla-
ced in the Zodiack, &
called *Virgo*.

F A B.

E



FABLE V.

** Of the fight of the Giants.* ** Of the battell which the Giants prepared against the Gods.* In this Fable the Poet sheweth, that the earth thus defiled, and iustice gone of it,

** Skie.* ** Safe.* ** Men say.* ** Giants to haue affected, viz. vehemently desired, or set vpon.* ** The heauenly kingdome.* ** To haue built vpon.* ** Carried together.* ** Jupiter.* ** Brake in pieces.* ** Olympus with his thunderbolt, sent downe.* ** Cast downe, or dashed in pieces, Pelion lying vnder Olympus.* ** Pelion and Ossa, are knownen mountains of Thessalie.* **AND** least the high ** heauē* should bee more *(r)* secure then the earth,

** They say that* ** Giants did affect* ** the kingdome of heauen,* *And* ** built vp mountains* ** heaped vp vnto the high skies.* *Men say that Giants began to affect the very kingdome of heauen it selfe, to subdue it, and rule in it, hauing driuen out the Gods.* *And to this end and purpose to haue heaped mountaines one vpon another, whereby they might climbe vp into heauen.*

Then *(r)* the Almighty Father ** sending downe his thunderbolt, brake in pieces* *f Olympus,* *and* *(r)* smit out *g Pelion* lying vnder *Ossa.* *2. How Iupiter the King of heauen, with his thunderbolts brake downe and dashed those hills in peeces.*

When as their ** cruell*

And with them ouerwhelmed the direfull bodies of those monsters.

Which bodies of theirs thus crushed with the weight of the hills, and of their owne vastnesse,

Imbrued the earth with their blood.

3. How the earth thus soked with that warme blood gaue life therevnto.

** cruell bodies* ** Horrible, or direfull, or terrible.* *lay ouerwhelmed with their owne (r) vast* *Greatnesse.* *weight,* ** They say that* ** Men say the earth besprinkled [or imbrued] with much blood of her sonnes, to haue waxed wet, and to haue animated [or giuen life to] the warme blond.*

the earth waxed wet being dashed with much blood of [her] sonnes, and that it animated the warm blond.

And thereupon, least no monument of those Giants should remain, And least no monuments of their progenie should remaine;

That the earth so steeped and animated with their blood, turned into the shapes of men.

Which ofspring of theirs proued also contemptners of the Gods, and most cruell and bloudily minded, *That* *the earth so steeped and animated with their blood, turned into the shapes of men.* *h* ** That it turned [it] into the shape of men:* ** and moreouer that that same* ** ofspring [was] a contemner of the Gods, and most greedy of cruell slaughter.*

That any might know them to haue bene bred of blood. *And was violent: that (r) you might know it to be bred of blood.* *h* ** That it turned [it] into the shape of men:* ** and moreouer that that same* ** ofspring [was] a contemner of the Gods, and most greedy of cruell slaughter.* *h* ** That it turned [it] into the shape of men:* ** and moreouer that that same* ** ofspring [was] a contemner of the Gods, and most greedy of cruell slaughter.*

F A B.

E 2



FAB. VI.

of Lycaon turned
into a Wolfe.

This cruelty of theirs
is shewed by the exam-
ple of *Lycaon*, whome
Iupiter turned into a
Wolfe for his bloody
things tyranny in this manner.

WHICH
things
when

* After that.

* Father Saturnius,
viz. *Iupiter*, Sa-
turnes sonne.

* From the top of
heaven.

* Hee fetched a sigh
or deepe groane.

* Relating or shew-
ing, or oft thinking
of.

* *Lycaon* king of *Arca-*
dia, and sonne to *Pela-*
gas, is reported not on-
ly to haue killed his
guests, but also to haue
used to set them at his
banquets before other
strangers to bee eaten:
which when *Iupiter* had
found by experience, he
both burnt his house,
and turned him into a
Wolfe. Some thinke
that this was fained, for
that *Lycaon* did sacrifice
a childe vpon the Altar
of *Iupiter*. *Lycaon* of
Λύκος signifying a Wolfe.

* Filthy.

* Shamefull fall at
*Lycaon*s table.

* Made knowne, or
spread abroad.

* Because the fact
was not yet made
known.

* Fresh, viz. newly
committed.

* Exceeding great
angers.

* Worshy of *Iupi-*
ter.

* They came with-
out delay.

* Did hold.

* *Iupiter* sawe
(r) from his high
Tower.

(r) He sighes:

and * reuoluing

in his mind, the

(r) odious ban-

quets of *Lycaon*s

Table, nor yet

(r) divulged,

(r) the fact being

new ;

He conceiueth

in his minde * ve-

ry great indigna-

tion * befeeming

Iupiter.

And calleth a

councell [of the

Gods:] (r) no de-

lay (r) with-held

thē being called.

k There

That when *Iupiter*
from his high threane
beheld this their cruel-
ty, hee gaue a deepe
groane.

And pondering or
reuoluing with himself
the cruelty practised by
Lycaon at his table, in
setting mens flesh be-
fore his guests, the fact
being lately commit-
ted, and nor yet divul-
ged,

Hee first conceiued
high indignation, be-
seeming his Maiesty.

And forthwith called
a councell of the Gods,
who came immediately
to consult thereof.

Heere first the Poet
takes occasion to let
out the way to *Iupiter*s
Court.

1. That it is aloft, &
apparent to all in a clear
heauen.

2. That it is called
via lactea, notable for
shining whiteneffe.

3. That the Gods go
that way to *Iupiter*s
house.

4. That on both
sides of this way are the
houses of all the other
greater Gods, as *Mars*,
Mercury, &c. continu-
ally frequented, & their
gates standing euer o-
pen.

5. That the multi-
tude of their lesser or
inferiour Gods haue
their houses further di-
stant from it. But the
chiefe of the gods haue
their houses in the front
of that way.

k There is * a
lofty way* (r) ap-
parant *Al.* in a
cleare heauen.

* It is called
Lactea [or mil-
ky] l (r) notable
by the very
whiteneffe.

* This way the
Gods goe vnto
the Pallace of
great *Iupiter*,
And to [his
royall] house. &c.

* The Courts of
the m noble
Gods are fre-
quented (r) the
gates standing e-
uer open, on the
right hand, and
on the left.

(r) The cōmon
sort [of the gods]
(r) inhabiteth
distant in pla-
ces: * the potent
& glorious hea-
uēly peeres * haue
placed their hou-
ses in the front.

E 3 n This

* A way aloft.
* Manifest, viz.
r Shining brightly.
Al. The heauen be-
ing cleare.

* It hath the name
Lactea, viz. the
milky [way] or *Lac-*
tea hath the name.
r Notoriously
known, or easie to
bee noted and
known.

* This [way] is the
journey for the gods
to the roofof the
great thunderer, viz.
Iupiter, or the iour-
ney for the Gods,

* The Courts before
the houses.
r With open gates.

r The inferiour sort.
r Haue their dwell-
ing.
* Diuers, or separate
in places.
* The mighty hea-
uen-dwellers.
* And the famous,
or noble.
* Haue set their hou-
ses from the front,
or rather towards
the forefront of the
via lactea.

k The milky circle.

l Of all other circles in
heauen, it alone may
be seene with the eyss.

m *Nobilium.*] These
were called the greater
Gods of the heathen, as
Mars, *Apollo*, *Neptune*,
Mercurie, &c.

n Hiclosus.] The Poet seemeth to allude to the Palace of Rome, wherein the Emperours and chiefe Peeres had their houses thus placed. *Palatium* was one of the hills of Rome, where were most stately buildings of the Emperours, whence all such are called *Palatia* of *mons palatinus*.

* *If boldnesse may be giuen [or graunted] to my words.*

* *I cannot, viz. I would not bee afraid.*

* *To have called.*

* *Therefore where.*

* *In their inner roome paved with marble stone.*

o Sceptro.] The Scepter is a staffe which Kings vsed to leane vpon. It is chiefly attributed to *Iupiter*, the King of Gods and men. *Sceptrum* *παρὰ τὴν ἀσπίδα* * *Moued [or shook] both thrice & foure times.*

p Iupiters Oration to the Gods, wherein hee sheweth that all mankind was worthy to be destroyed, sith the very Gods themselues were not free from their trecheries and outrage; When as *Lycan* was not afraid to lay hands vpon *Iupiter* himselfe, being the father both of Gods and men. Hee maketh them also attentive, setting forth both the hainousnesse of the thing, and his own care for their safety.

* *Moued [or shook] both thrice & foure times.*

* *Bush of haire or locks, viz. haire.*

* *Makes to quake.*

* *The Stars or signs of heauen, viz. the whole heauen.*

* *And then he loosed [or opened] his disdainning mouth in such manner.*

* *I haue not bene. Doubtfull or troubled.*

* *In which.*

n This is the place which * if I may speak boldly,

* I need not feare * to call the Palace of the great heauen.

* Then when the Gods sat * in a Marble inner roome,

He being higher in place, and leaning vpon his Iuorie Scepter, * shak't oft the terrible * bush of his head, where- with he (r) moued [both] the earth, Sea, and * Heauen.

* And after he spake thus with great indignation.

p * I was not more * carefull for the kingdom of the world at that time * when in

6. That such is the state of that way, that the Poet protesteth that he would not be afraid to call it the very palace of heauen.

After this description of the way whereby the Gods came to *Iupiters* house, and that they were now set in an inner roome, paved with Marble,

That *Iupiter* placed in his throned aboue them all, and leaning vpon his Iuory Scepter, shak'd first the terrible locks of his head, with which hee made both Earth, Sea, and Heauen to tremble.

And after that spake with great indignation.

Where is set out *Iupiters* Oration to the Gods, in which hee laboureth first to make them attentive, by his care of the world, and of preserving the Gods that yet remained in the earth. And this by comparison.

in euery one of

That hee was not more carefull for the kingdoms of the world at that time when the Giants sought to inuade and conquer heauen.

q the [snake-footed] giants * was ready to laye [their] hundreth hands vpon (r) the heauen * which they in- deuoured to sur- prize.

Because although that was a cruell enemy, viz. the Giants, yet that warre depended but onely vpon the Giants as vpon one bodie, and so he had to doe but onely with the, to destroy them. But now, that hee must be enforced to destroy all mankind in the whole world, all being become corrupt and rebellious against him, so farre as sea and earth extended.

r Now * I am to destroy [all] man-kinde * as far as the / * Ocean roareth about the whole world: t I sweare by the * infernall riuers, * running vnder the earth from (r) the Stygian groue,

* *Prepared [himselfe] to cast on his hundreth armes to be entaken or surprised.*

* *Armes.*

* *The Gods dwelling in heauen.*

* *Being captiue, viz. taken, subdued, or conquered.*

* *One body [of the Giants] that is, one kinred or stocke.*

* *Of-spring of the Giants.*

* *[All] the mortall kinde is to bee destroyed of me.*

* *What way.*

* *Nereus soundeth about, viz. maketh a noyse about with his waues.*

* *Flouds beneath.*

* *Sliding.*

* *The wood hanging over the riuer Styx.*

q The Giants are said to haue snakes feet for their belifull drinckes, & a hundreth hands for their violence.

r The manner how Magistrates should proceed in punishing, euen as the Chirurgian with limbs past cure.

t Hee sweares by *Styx* the riuer of hell, as the Gods vsed to doe, for that they feared to de- ceit the God thereof.

n * All

* This was the reason ** All things.*
 why the Consuls of ** Before.*
 Rome had a bunch of ** Tried.*
 rods tyed vnto an Axe
 carried before them, to
 signifie that lesse offen-
 ces are to be corrected
 with rods, but that wic-
 kednesse that cannot
 be helped is to bee vi-
 terly cut off.

** Sword point.*

** Sincere, viz. whole
 and vncorrupt.*

* These were worthy ** Bee drawn to [a
 Nobles which were ac- like corruption]*
 counted greater then ** There are to mee*
 men, yet lesse then *halfe Gods, there are*
 Gods. *rurall diuine po-*

y These Faunes are *was.*
 supposed to haue beene *r Faunes, Satyrs, &*
 some kind of Baboons, *Syluans were ac-*
 Munkies, and the like, *counted countrey*
 which the poore peo- *Gods.*

ple seeing but seldome *r Nymphes, were*
 thought to bee Gods. *supposed Goddeses,*
 For they are reported *and they of sundry*

to haue beene little *sorts, according to*
 dwarfes, with crooked *the places which*
 Noses, hairy bodies, *they are said to in-*
 Goats feete, and some *habite.*

of them hauing two ** Count worthy.*
 hornes. These vsed
 oft to daunce, with o-
 ther such like wanton
 gestures. *r At least.*

Sabine maketh a
 doubt of it, whether
 they were men or di-
 uels.

** Earths, lands, or
 Countries.*

*r Gods inhabiting
 the heauens.*

* All meanes
 [are] * first to bee
 assayed, but
 (r) the vncurea-
 ble wound is to
 bee cut off with
 the * sword, lest
 the * sound part
 be corrupted.

* I haue halfe
 Gods, I haue
 countrey Gods,
 (r) Faunes, and
 (r) Nymphs, &
 Satyrs, and also
 Syluans, w^{ch} in-
 habite the mou-
 taines.

Whome be-
 cause we doe not
 as yet * vouch-
 safe the honour
 of heauen,

[Yet] (r) cer-
 tainely let vs suf-
 fer them to inha-
 bire the * earth,
 which wee haue
 giuen them.

O ye (r) su-
 pernall Gods, do
 yee belieue that
 they

That howsoeuer all
 meanes were to be tri-
 ed first for preuenting
 hereof, yet sith all man-
 kinde was become now
 as an vncurable and a
 desperate wound, they
 were all to bee cut off,
 for feare of corrupting
 that one part, which yet
 remained sound.

For that hee had yet
 in the earth halfe Gods,
 and countrey Gods, as
 Faunes, Nymphes, Sa-
 tyrs, gods of the woods
 and mountaines.

Whome because hee
 did not yet vouchsafe
 the honour of heauen
 to dwell there, yet he
 would haue them to in-
 habite the earth which
 he had giuen them, qui-
 etly and safely.

Then turning his
 speech more specially
 vnto the Gods there
 present, asketh of them

whether they thinke they can be safe
 that those other halfe
 Gods, & the rest, could
 enough.

possibly bee safe in the
 earth, when as *Lycan*
 durst plot mischief e-
 uen against himselfe,
 the great God, hauing
 the thunderbolt in his
 hand, to be auenged of
 all his enemies, and
 who was chiefe of all
 the Gods, hauing all
 of them vnder him, e-
 uen these themselues.

when *z Lycan*
 on a * notorious
 for cruelty, hath
 plotted mischief
 [euen] against
 me, & who both
 possesse and
 gouerne the (r)
 lightning * and
 [euen] you [your
 selues.]

Hereupon the Poet
 shewes the effect of his
 speech, how they all
 stormed, asking ear-
 nestly for him who
 durst attempt this.

Then sets out the
 manner of their mur-
 muring by a fit simili-
 tude: That like as
 when certaine wicked
 conspiratours sought
 to extinguishe the fa-
 mous name of the Ro-
 mans, by murdering
Augustus Caesar, as they
 had done *Iulius Caesar*
 before, all mankind
 was astonished with the
 terrour of the suddaine
 feare, and the whole
 world did dread exce-
 dingly, so did they dis-
 daine.

They all * fret-
 ted together, and
 (r) earnestly ask
 with vehement
 desire for him
 who durst doe
 such things. * E-
 uen so as when
 [that] wicked
 band * raged fu-
 riously to extin-
 guish * the name
 of the Romans in
 the bloud of the
Caesars.

[All] mankind
 was (r) astonished
 with

F

z Lycan d'luxas: Lupus.

a The occasion of the
 Fable of *Lycans* crui-
 ty is thought by some
 to bee this, that hauing
 ordained games for tri-
 all of masteries (in a
 hill called *Lycan*) vnto
Iupiter, whome he ther-
 fore called *Iupiter Ly-*
can; he ther first offe-
 red an infant vnto *Iupi-*
ter vpon his Altar which
 cruelty made him notori-
 ous and odious to all,
 as eating mans flesh, &
 so entertaining *Iupiter*.

Others thinke it to
 bee for murdering one
 of the hostages of the
Molossians, and offering
 him in sacrifice to *Iupi-*
ter; and so deuouring
 them as sheepe, the Po-
 ets saue him to be tur-
 ned into a Wolfe, allu-
 ding to his name.

b This is thought to be
 spoken in fauor of *Aug-*
ustus Caesar, who eia-
 ped the treachery a-
 gainst him; Not of *Iu-*
lius Caesar, who was so
 murdered.

c The name of the Ro-
 mans was become me-
 tamous, by the worthy
 acts of *Iulius* and *Aug-*
ustus Caesar, which was
 sought to bee extingui-
 shed in *Augustus Caesar*,
 so conspired against to
 be murdered cruelly, as
Iulius Caesar had beene
 before.

r Amazed.

with so great a
terror of [such]
a sudden * down-
fall, & the whole
world (r) did
dread excee-
dingly.

* Ruine [or utter o-
uerthrow] [intend-
ed or ready to haue
beene executed].
r Was horribly a-
fraid, or trembled
with feare.

d Thereligion & loue
of thy people of Rome,
who auenged the con-
spiracie against thee, is
no lesse acceptable to
thee, then the indigna-
tion of the Gods was
to Iupiter, for the in-
tendment against him.

r Subjects of Rome.
* Acceptable.

This sheweth, the
former to be meant of
Augustus Caesar.

* Hath beene.

e The Poet expresseth
the gesture of them
who command or cause
a silence.

* With voyce.

* They all held their
peace.

* Clamour.

e Hush.

r Iupiter their go-
uernour.

d Neither (oh
Augustus) [is]
the piety of thy
[(r) Romans]
lesse * pleasing
vnto thee

Then that
* was to Iupiter;
who after that he
had repressed the
murmure of the
Gods e * with
[his] speech and
hand; * all of the
kept silence.

After the * noise
was (r) stayed,
being repressed
by the grauitie
of the (r) Re-
gent,

Iupiter againe
brake off the si-
lence with this
speech.

(r) He

Afterwards, turning
his speech to the Em-
perour Augustus, shew-
eth Iupiters acceptation
hereof, that this loue
and piety of the Ro-
mans, for being auen-
ged on those conspira-
tours, was no lesse plea-
sing to Augustus him-
selfe, then that was to
Iupiter.

And then how Iupi-
ter staid the murmure
of the Gods, inioyning
them silence both by
his speech and hand: &
how all of them kept si-
lence.

And after that the
noise was repressed by
his grauitie, that Iupi-
ter ipake to them all a-
gaine, quieting them in
this manner. That that
bloudy Lycan had paid
dearely for it, and
therefore that they
should not bee any fur-
ther carefull, nor fret
themselues about it:

(r) He indeed hath * payed for
it, * let this care
passe.

r That bloudy Ly-
caon.

* Payed the punish-
ment, viz. hee hath
dearely bought it.

* Dismiss ye [or let
goe] this care of re-
quiring him to bee
punished.

* I will teach what
[was] admitted [or
committed] [and]
what the vengeance
is.

r Punishment for
revenge.

And to giue them full
content, he relates vnto
them both the hor-
rible fact which Lycan
had committed, and
how hee tooke venge-
ance of him.

Notwithstan-
ding, * I will
shew what a hor-
rible fact hee
committed, and
what (r) venge-
ance I tooke of
him.

Herein he sets downe
first the occasion there-
of, viz. how the gene-
rall cry of the wicked-
nesse of that age had
comme to his eares.

f The (r) in-
femie of the
(r) time had
* comme to our
eares:

r Cry of the sinnes.

r Age, viz. of the
people of this age or
time.

* Touched.

* Conuicting or ear-
nestly wishing.

* Doe slide downe.

And secondly, how
hee (wishing the cry to
be false) came downe
from heauen to try it.

Which I * de-
siring [to be] false,
* descend from
the highest hea-
uen.

That thus, though he
was the great God, yet
he did view the earth in
the likenesse of a man.

And [though
I bee the great]
GOD [yet] I
(r) viewe the
earth * vnder the
shape of a man.

f This seemeth to bee
a plaine allusion vnto
that speech of GOD
which he vseth to Abra-
ham, before the destru-
ction of Sodome, Gene-
sis 18. 20. 21. and to
Genes. 11. 5 concern-
ing the builders of
Babel, and an imitation
thereof.

r Compassse about.

* Vnder a humane
shape, viz. in the
likenesse of a man.

* It

* It is a long delay. * It is too long
 * To number or rec- * to tell, how
 ken vp. much wickednes
 is found euery
 where: the (r) in-
 famy it selfe * was
 lesse then (r) the
 truth.

r Report or cry.
 * Hath beene.
 r The wickednesse it
 selfe.
 * Gone ouer.
 I had * passed
 g Menalus being
 * dreadfull * for
 the (r) dennes of
 wilde beasts.

* Horrible, or very
 fearefull to cause
 horrour.
 * With.
 r Cruell wild beasts.
 * Places full of
 Pine-trees.
 r And the hill Cyl-
 lenus.
 And the * Pine-
 groues of colde
 Lycas, (r) with
 h Cylenus.

g Menalus is a Citie, &
 famous mountaine of
 Arcadia, named of Me-
 nalus the sonne of Ar-
 cas.
 r And then, or from
 * Seats, or habitati-
 ons.
 * Vnhospital rooves,
 viz. place vnmeet for
 hospitality.
 r The cruell King of
 Arcadia, viz. Ly-
 caon,
 * When the late twi-
 light drew on the
 night.
 * I gaue signes [or
 tokens.]
 * A God to haue
 comne.
 * Common people.
 * Had begunne.
 r To adore and wor-
 ship me.

g Cruell Kings in Ovids
 time were called ty-
 rants, which had for-
 merly beene called
 Kings.
 g Crepusculum is taken
 for the twilight, either
 in the euening or mor-
 ning, when it is doubt-
 full whether it bee day
 or night, of crepus-
 signifying doubtfull.

r Deum may seeme here
 to be taken for Iupiter,
 the great God, viz. fa-
 ther of Gods and men.

* I signified
 * that a God was
 comne, and the
 * common sort
 * began (r) to
 pray: [but] Ly-
 caon.

Here hee aggrauates
 the sinne of all man-
 kinde, that it were too
 long to tell how much
 wickednesse hee found
 euery where, that it was
 greater then the cry.

And that to the end
 to search out that noto-
 rious and abhominable
 cruelty reported of Ly-
 caon, he passed through
 Arcadia, going ouer
 Menalus that famous
 hill of Arcadia, nota-
 ble and horrible with
 wilde beasts, and so o-
 uer Lycas and Cylenus.

And how afterwards
 he came to the seat and
 the very house of the
 tyrant Lycas himselfe.

In the shutting in of
 the euening.

And caused notice
 to bee giuen, that the
 great God was comne.
 Whereupon the com-
 mon sort hauing yet
 some feare, began to
 fall to prayer.

But that Lycas first
 derides their prayers.
 caon at * first * In the first
 (r) derides [their] [place.]
 godly prayers. r Scoffes, or laughes
 at.

Secondly, glories
 that he will make an ex-
 periment, to try whe-
 ther hee was a God or
 no, or but a mortall
 creature, and that hee
 would make that past
 all doubt.

* By and by, * I will proue saith
 he, by and by, by an
 open difference, or a
 manifest perill or
 experiment.
 quoth hee, I will
 try by a plain ex-
 perience, m whe-
 ther he be a God
 or a mortall
 [man.] * Neither * Neither the truth,
 shall the truth be shall be doubtfull, or
 any more to bee to be doubted of.
 doubted of.

m He would make it
 plaine whether hee was
 a God, or no, thus; be-
 cause if hee was a God
 he could not be killed.

And thirdly, pre-
 pares for the murthe-
 ring of him, viz. of Iu-
 piter himselfe, by an vn-
 expected death, to catch
 him being heauie with
 sleepe in the night, and
 so this only experiment
 of the truth would
 please him.
 [So] he prepa-
 reth to (r) de- r Kill or dispatch.
 stroy mee being
 heauie with sleep
 in the night, by
 * an vnexpected * A death not
 death. This ex- thought of.
 perience of the
 truth please him.

Fourthly, that he not
 yet content herewith,
 presctly cuts the throat
 of one of the Hostages
 sent to him from the
 Molossians.
 Neither is hee
 content there-
 with, [but] hee
 cuts the throate
 of one of the
 (r) Hostages sent
 * from the n Mo-
 lossians. r Pledges, viz. men
 sent to him for per-
 formance of promi-
 ses. whereof hee killed that
 hee might let him be-
 fore Iupiter to banquet
 with.

n Molossi were a peo-
 ple of Epeirus, of whom
 Lycas, hauing ouer-
 come them in warre,
 tooke Hostages, one
 of whom hee killed that
 hee might let him be-
 fore Iupiter to banquet
 with.

* He partly mollified [or boyled soft] partly seeth his And so * he did And of him causeth part to be sod, and part roasted, and so to be set dead, with hot water. ioynts being but before him.

* Roasted [them] partly * roasted with fire put vnder them.

* Together. Which * so But as soone as euer these daunces were set

* To the tables.

* I ouerturned the roofes, being meete houses, with reuenging flame vpon the master.

At. The house or household Gods worthy of reuenging fire.

let * vpon the table; * I ouerturned vpon * the Masters head, Al. with a reuenging flame his houses, being worthy [to bee burnt.]

r Lycan.

r Affrighted with the burning of his house.

* Silence or quietnesse.

r The woods.

(r) He (r) being terrified flying away: & getting the * (r) lollitarinesse of the countrey,

r Howleth wonderfully like a Wolfe.

r Assaeth in vaine to speake.

He (r) howleth out, and (r) indeauoureth to speake, but all in vaine: o * from that [time] hee runnes mad: and

o Lycan was driven in. * His mouth gathereth a furious woodnesse from that time.

And instead of men fals vpon beasts, deuouring them as hee was formerly wont to deuour men.

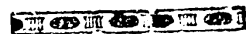
And so still delights in blood. customized slaughtering vpon (r) beasts, and (r) now also doth he * delight (r) in blood.

His garments were turned into haire, [his] armes into legs. p His (r) garments * are turned into (r) haire, [his] arms * into legs.

So that hee becomes in all things a Wolfe; yet keeping still the prints of his olde shape. He is made a Wolfe, and [yet] hee keeps the prints of his olde shape.

Hauing the same hoary grainesse. * Hee hath the same * graynesse, the same * grimnesse of [his] * lookes.

The same gloring of his eyes; and the very same picture of cruelty. * The same gloring of his eyes; the same picture of cruelty.



F A B. VII.

*Of the generall
deluge, and de-
struction of the
world thereby, for
the ouerflow of in-
iquitie, and there-
pairing the same
again.*

* Hath fallen, or is
fallen.

O Ne house
* is ouer-
thrown; but
not one house a-
lone hath beene

r To be ouerthrowē.

q Erinnis is taken for a
Furie of hel, delighting
in discord and warre, &
a taker of vengeance on
such especially as are
impious against their
parents.

* Cruell furie raigns
what [way] the
earth lyeth open,
viz. euery where.
* You may thinke
[them] to sweare to
horrible wicked-
nesse.

r A man would
thinke that all men
had bound them-
selues by oath to
commit all kinde of
mischiefe.

* All of them let
them giue the pu-
nishment &c.

* More quickly.
r Let them haue all
according to their
deseruings.

worthy (r) to pe-
rish: q * cruelcie
raignes through
all the world.

* (r) You would
thinke that all
men had sworne
together to com-
mit all horrible
wickednesse.

* (r) Let all of
them * presently
abide the punish-
mēt which they
haue

After that the Poet
had set out the wic-
kednesse of the time in
this horrible fact of Ly-
caon, and the vengeance
which Iupiter tooke of
him for the same, hee
proceedeth to declare
that all the world, being
likewise filled with cru-
elty, Iupiter fully re-
solues to destroy all in
like manner.

That although this
one house was ouer-
thrown, yet it was not
one house alone that
had deserued it, but e-
uen all man-kinde was
worthy to perish.

Because cruelty so
raigned euery where,
that a man would haue
thought that all sorts
had conspired & bound
themselues by oath, to
commit all horrible
wickednesse.

And therefore he de-
crees to deale with the
all, in taking vengeance
according to their de-
sert.

And this is the de-
termination of his sen-
tence, which he will not
reuoake.

haue deserued
* to indure, [for]
so I haue (r) de-
creed.

* To suffer.
* So my sentence [or
decree] stands.
r Determined.

Hereupon all the rest
of the Gods approue
of Iupiters decree.

Some by speech set-
ting him on,

r Part [of
them] approue
the * speech of

Iupiter by voice,

and * put spurres

vnto him [thus] or goads.

* moued: others

fulfil [their] parts

(r) with [their]

assents.

* Chasing, discom-
tented, or full of in-
dignation.
r By giuing their as-
sent, or assenting.

Others by their as-
sents agreeing thereun-
to.

Yet here the Gods
make sundry doubts
concerning this mat-
ter. And first they are
all troubled for this vi-
ter destruction of man-
kinde. And then de-
mand what the forme
and condition of the
world should be, being
viterly dispeopled, and
deprived of mortall
men.

Who should do them
any worship or seruice?

Yet notwith-

standing (r) the

(r) losse of man-

kinde is a griefe

vnto [them] all,

and (r) they ask,

* what (r) shall

be the forme of

the earth being

depru'd of mor-

tal [men.] (r) who

should bring

(r) Frankincense

vnto their Al-

tars: whether he

[thus] prepare

* to deliuer to the

wilde

r They all take to
heart the losse of
mankinde.
r Destruction.

r They demand of
Iupiter.

* What the fashion
of the earth shall be,
being deprived [or
destitute.]

r should be.
r Who should wor-
ship or doe any ho-
nour vnto them.

r Incense or sacri-
fice.

r This seemeth to be an
allusion to the manner
of the Senatours of
Rome, in giuing their
sentences or voices.

Whether he thus pre-
pared a way to deliuer
the earth to the wilde
beasts, to be wasted by
them?

* To giue ouer the
earth to be wasted
with wilde beasts.

Ovids Metamorphosis

wilde beasts the

* Dispeopled, or wa-
sted. earth to bee * de-
stroyed?

* The King of the
Gods forbids them,
asking such like
things to feare. * Iupiter bids
them asking such
like things, not to
fear, * for that
hee would haue a
care of all other
matters, and pro-
miseth [* that
there should be]
an (r) of-spring
vnlike vnto the
former people,
of a * wonderful
beginning.

* Tremble.
* For [hee said] the
rest [or other mat-
ters] to bee after-
wards a care to him.

* [To be.]

r Issue or generati-
on.

* Marvailous ori-
ginals, stock or birth,
viz. By changing
stones into men and
women, as followeth
after.

* About.

* Scatter or spread,
or throwe abroad.
r Thunderbolts.

* The whole earths.

* Skie.

* Conceiue [or catch]
the flames.

* From so many,
&c.

r Upon the earth.

* Axletree.

* Begin to burne.

f The Axletree about
which the heauen is
said to bee turned, put
for the whole heauen.

To all which Iupiter
giuing answer, first for
the generall, bids them
not to feare : for that
he would haue a care of
all these things.
And for mankinde,
that hee would raile vp
another of-spring farre
vnlike this former,
which hee would de-
stroy, and of a more ad-
mirable beginning, viz.
by changing euen very
stones into men and
women, as followeth
after.

And euen now
was hee * ready
to * disperse his
(r) lightnings
vpon * all the
earth:

But he feared,
least bechance
the holy * heauen
should * catch the
flame * by so ma-
ny fires (r) [vnder
it] and the whole
* heauen should
* be set on fire.

He

Grammatically translated.

And withall remem-
bred that it was de-
creed, that such a de-
struction by fire should
come in the end of the
world.

He also (r) re-
membred that
* it was decreed,
* that the time
should come,

* To be in the desti-
nies or fates.
* A time to be pre-
sented.
Fatum, according to
the Stoicks, is the de-
creed order of things,
whereby the world is
gouerned necessarily.

For that the time
should come wherein
earth, sea, and heauens
being set on fire should
burne, and the whole
frame of the world
should be dissolued.

* Wherein the
sea, earth, & Pa-
lace of heauen
being set on fire,
should burne, &
the * curious
frame of the
world should be
dissolued.

* In which [time]
the sea, in which,
the earth & palace
[or court] of heauen
being caught [by
fires] must burne.
* Huge masse [or
building] of the
world so full of work,
[or that cost so
much labour] must
labour [or faint].
* Darts.

Hereupon hee layeth
vp his thunderbolts
forged by his Smiths
the Cyclopians.

[His] * thunder-
bolts * made by
the hands of the
Cyclopians are
(r) laid vp.

* Framed, forged,
or hammered.

And resolueth of a
contrary destruction,
viz. To destroy all
mankinde with a flood
of waters : and that
chiefly by sending
downe a mighty raine
from euery part of hea-
uen.

A * (r) contra-
ry punishment
pleaseth [him] to
destroy * all man-
kinde (r) vnder
the water ; and
to send downe
* mighty raine
from euery part
of heauen.

r Layed aside to bee
reserved against the
last destruction by
fire.
* Diuers.
r It pleaseth him to
haue a punishment
contrary to that by
fire, viz. by water.
* The mortall kind.
r By water.
* Great showers or
sodaine stormes of
raine out of all the
heauen.

* The Cyclopians are
said to haue bene Iupi-
ters Smiths which make
him thunderbolts. They
were giants of Sicily, ha-
uing but one eye, and
that in the midst of
their forehead.

[And

* To that end.

x *Aquila*, the North-winde is so called, because he commeth flying boystrously as an Eagle.

y *Eolus*, is fained to bee the sonne of *Jupiter* by *Acesta*; and he is said to bee the GOD of the winds, because being Prince of *Eolie*, hee found out much the reason of the winds, & by certaine signes to foretell what windes would blowe, and so was thought to haue the windes at command.

z The South-winde is thus described, because it is commonly wet.

a The winds are said to haue wings, for the swiftnesse of them.

* *Having covered his terrible, &c. or being covered in respect of his countenance, or as concerning his countenance.*

* *Pitchy darknesse, viz. blacke clouds.*
* *Heauie or full.*
* *Huge showers or stormes.*
* *Wane.*

x *White with dew.*

* *Haires.*

[And * there-fore] hee forth-with shuts vp the x North-winde in the * caues of y *Eolia*.

* *Whatsoeuer other bluffs.*

* *Put to flight, or cause to fly away.*
r *Spred ouer.*

And * all other windes which * driue away the clouds (r) brought in;

And hee sends out the South-winde.

z The South-winde flies abroad a with wet wings,

* *Having his terrible countenance covered with * darknesse as black as pitch.*

[His] beard [is] * loaden with * abundance of raine, the * water floweth from his (r) hoarie * lockes.

Little cloudes fit in [his] forehead,

And to this purpose hee presently shuts vp the North-winde in the caues of the countrey of *Eolia*, where *Eolus* rules them.

And likewise all other windes which driue away the cloudes, and the raine.

And instead of them sends abroad the South-winde, the principall procurer of raine.

Which is described thus, for the more easie vnderstanding the raine nature of it.

1. That hee comes flying with wet wings.

2. That he hath his countenance terrible & covered with darknesse as blacke as pitch.

3. That his beard is loaden with raine, and that raine floweth from his hoarie lockes, all bedewed.

4. That in his forehead fit little cloudes, his feathers, bosom, &

all distill like dew.

head, both [his] feathers and bosome (r) distill like dewe.

r *Drop downe as the dew, or send downe a dew.*

5. That hee wrings the clouds in his hand.

And as hee * wringed with his hand the cloudes hanging all abroad;

* *Pressed the clouds hanging farre and wide, with his hand.*

Whereupon followeth immediately a wonderfull crash, and the raine powreth downe abundantly from the skie.

b (r) A crash is made, & * huge showers are poured downe from the (r) skie.

r *There followed a crash.*
b *Fragor is the noise of things broken, a frango.*
* *Dense or thicke stormes.*

And lastly how the raine-bowe which is said to bee the messenger of *Iuno*, arrayed in her sundry colours, gathereth water likewise, and ministreth raine vnto the cloudes.

c The raine-bowe * *Iuno* messenger d being arrayed with diuers colours, (r) conceiueth waters, and * affoordeth matter vnto the clouds.

r *Heauen.*

* *The messenger of Iuno having put on diuers colours.*

r *Receiueth or gathereth within it selfe.*

* *Bringeth nowishment vnto the clouds, viz. water to fill th.*

Then is set downe the effect of all these; that by the violence of the mightie raine,

The standing corne is beaten downe, * and the e hopes of the husbandmen lye altogether desperate: and also the labour of the long

The standing corne * is beaten downe, * and the e hopes of the husbandmen lye altogether desperate: and also the labour of the long

* *Are cast or thrown downe.*
* *And the vovles lye deplored [or bewailed, or desperate] so the husbandmen.*

c *Vota, may bee taken for their corne, which they had begged with many vovs and prayers.*

* Made raine, [or long yeer * being And besides all these, become raine and frustrate perishe the Poet sheweth, that fruitlesse] perisheth utterly. for the increasing and furthering of this destruction by waters,

* The anger of Iu- Neither yet * is piter is content. the anger of Iupiter contēt (r) wth Jupiter in his wrath r To powre downe waters onely from heauen. his own heauen; not content onely to send downe raine from heauen in this manner,

* [His] azure [or but * [his] azure Procures moreouer shie-coloured] brother his brother Neptune the God of the seas and waters to helpe him God of the sea. Neptune, helpeth with his forces.

r With the forces of him (r) with [his] his waues. aiding waues.

r Neptune. (r) He calleth together * the Gods of the f ri- How Neptune forth- with calls together all the Gods of the riuers. uers : who after To whom so soone as euer they were en- tred his Palace, and

* Haue entred the that they * entred the house of their come into his pre- sence, hee speaketh to

g Tyrant is sometimes rant. taken in the good part * Tyrant, viz. Nep- g * King; we * are not now, quoth That he was not now to vse any long exhortati- he, to vse any long exhortati- on : powre out your forces : o- pen [your] foun- taines, [for] so there is neede; &

* Houses, viz. the fountains which are said to be the houses of the riuers, or rather of the Gods thereof. That they open the fountaines of their ri- uers,

* The great dam [or heape of earth keeping in the wa- ter] being remoued out of the way. Remoue all hindran- ces which might keepe in their waters,

* Send ye in. And giue a free liber- ty to all their streames. r Giue liberty to all your great riuers to ouerflowe. [al] your streams.

f Amnis ab ambiendo, Varro.

g Tyrant is sometimes rant. taken in the good part for a good King, ruling iustly for the good of the subiects.

b Habenas.] A meta- phor frō horses which are stayed with bridles.

And then followeth their obedience, and readinesse, that Neptune had no sooner giuen [thus] comman- ded.

(r) These re- r The Gods of the riuers retorne. turne, and * set * Vnloose the open the mouths of their foun- taines. taines.

Whereby the waters flowe out with all violence, and are rowled towards the sea in an outrageous manner. And [so] (r) they are * tumbled in- to the sea * with a most violent course. r The great riuers or streames. * Rouled. * With an vnbride- led course, or outragiously.

And moreouer, how Neptune also himselfe smites the earth with his three-forked mace. k (r) He him- selfe [also] smit the earth with his three-forked Mace; * so that it

Whereupon it trem- bleth exceedingly, and presently by the quak- ing thereof sets open all the passages of the waters, and springs within it. (r) Trembled, and * set open the passages of the water * in the moouing [there- of.] r Quaked excee- dingly. * Made to lye wide open the wayes. * With her motion or trembling.

And hereby the flouds run all abroad, and rush thorough the champaine fields. The * floudes * Great riuers flow- ing wide and farre. running all a- broad, doe rush through the o- pen fields.

And

i Neptune had no sooner commaunded but these retorne.

k As the thunderbolt is ascribed to Iupiter, so a three-forked Mace to Neptune, wherewith he smiting the earth maketh it to tremble, and so the earth-quake, which is said to be made by the bursting of vapours, or waters out of the earth.

* Snatch away, or And * carrie Carry away with all
whirl away. away with vio- violence.

r All manner of lence (r) groues Groues of trees.
trees.

* Sown fields. with the * sown Sown Corne.
corne, and also

cattell, and men, Cattell.
and * houses; and Men.
Houses.

* The inward places of their houses where they worshipped their Gods, and so their household Gods also. Here it is taken for all places of worship, as Churches, Chappels, &c.
[all] * the places of the worship of Churches and Chap-
their Gods, toge- pels.
ther with their Household Gods, with
all their sacred things.
sacred things.

If any house remained (r) vn- If any house remai-
cast downe, and ned standing by the
could * withstand strength of it,

so great an euill:
yet the * water

* Resist. Yet the water still en-
* Waue. creaseth till it couer the
r Being aboue it. tops thereof.

l The top of the house * Of this.
was called Culmen, a
culmo, because they
were wont to be thac-
ked with straw.

m Gorges, signifieth * Gulfe, or deepe
properly any deepe waters.
gulfe or whirling place
in a riuer.

r There was no dif- (r) And now And that there was
ference betweene sea the sea and * land no difference betweene
and land, all was had no diffe- sea and land.
like a Sea.
* Earth.

(r) All

But all things were (r) All things r The sea coured
maine sea. weren sea, * euen all

No shores appearing the very shoares were wanting, viz. put for the sea in gene-
any where. were wanting to no shoares did ap- rall.

Then followeth that lamentable sight, the sea.

That one gets vp in- * One man * gets * This [man]
to a hill to saue himself. vp into a hill, an- * Occupieth, or poss-
sesseth, viz. taketh a
hill.

Another sits in a boat other sits in a hill.
to preferue life, o crooked boat:

Rowing where hee And * roweth * Draweth [or gui-
had plowed but hard there, where hee deth] his rudders the forepart and hin-
before. had plowed of there, or thither. derpart are so com-
late. monly, and other parts
of it.

And sailing ouer not (r) Hee sailes r Another [man.]
onely standing Corne, * ouer the stan- * Upon.
but also tops of Villa- ding corn, or the
ges ouerflowen, * top of (r) a * [ouer] the tops.

drowned farme: r A Village drown-
ed.

That now they might * another catch- * Hee, viz. another
catch fish sitting in the eth fish in the top man.
tops of trees. of an Elme.

The anchors of their (r) The An- r The iron which the
ships are fastened in the chor is fastened Mariners cast down
greene meadows instead into the sea by a ca-
of the bottoime of the bie to stay their
sea. ships.
dowe, * as it fell * So fortune carried
out: it, or would haue it,
or so it happened.

The keeles of their Or the croo-
ships floate ouer the ked p (r) keeles r Ships.
vineyards, lying drown- p The Keeles or bot-
ed vnder them. (r) do couer the r Goe ouer the vine- tomes of the ships put
for the whole ships.

(r) vineyards ly- yards.
ing vnder them. r Places set with
Vines.

And

H

And where ^{And where of late} ^{Goats and other cat-}
 * Even now or a * of late the ^{tell did feed.}
 little before. (r) slender Goats
 r Nimble. * did feede;
 * Have cropped
 grasse. * There the
 * There now. (r) ill-favoured
 r Filthy & great. ^{There sea-calves and}
 other like Monsters of
 the sea do wallow now.
 r Wallowe. now (r) lay their
 bodies.
 q (r) The nymphs ^{The very sea-nymphs}
 of the sea doe ^{do woonder to see the}
 woonder at the ^{groves, Citties, and}
 groves, and Ci- ^{houses vnder the wa-}
 ties, and houses ^{ter.}
 vnder the water:
 also the Dol- ^{The great Dolphins}
 phins * abide in ^{and other huge fishes}
 the woods, and ^{of the sea dwell, as birds}
 * Hold or possesse ^{in the woods,}
 the woods. * doe runne vp ^{Swim vp and downe}
 * Doe oft runne in, ^{amongst the boughes}
 to the high branches. and downe a- ^{of the trees,}
 mongst the thick
 boughs, and beat ^{And beate in their}
 r The Oakes tossed ^{swimming against the}
 with the waters. vpon (r) the tos- ^{Oakes tossed in the}
 sed Oakes. ^{waters.}
 The Wolfe ^{The Wolves and Ly-}
 swimmeth a- ^{ons swim amongst the}
 mongst the sheep; ^{sheepe.}
 the water carri- ^{The water carrieth all}
 eth the * raw- ^{away.}
 nic coloured Ly-
 ons.

The

q Nereides, sea Nymphs
 so called of Nereus their
 father.

r The sea Nymphs.

* Hold or possesse
 the woods.
 * Doe oft runne in,
 to the high branches.

r The Oakes tossed
 with the waters.

* Browne or weefill
 coloured.

Neither doth their The water
 woonderfull swiftnesse * beareth away * Carrieth.
 helpe the Tigres, the Tigres, nei- r The force of the
 Nor fiercenesse the Bore, though his vio- wilde Bore, who is r The Tigre is a beast
 lent rage bee like the carried with so great of woonderfull swift-
 thunderbolt. f force of the violence against the nesse.
 the thunderbolt [help] hunter, that he may f This may bee under-
 the Bore. seeme to have the stood also of the tasks
 very power of the of the Bore, wherewith
 thunderbolt, or he smiteth and pierceth
 lightning. like a thunderbolt.
 Nor yet the light * Nor yet doe
 legs ought auail the the swift legs * a- * Neither.
 Stagge. vaile the (r) Stag * Profit.
 being * carried r Hart.
 away [with the * Taken away.
 waters.]
 (r) The bird r All sorts of birds,
 likewise wan- or more specially the
 The poore bird ha- Swallow, which in
 uing long wandered vp and downe with weary
 and downe with weary flight most wanders
 wings, yet at length vp and downe.
 falleth into the sea, fin-
 ding no place at all for
 rest or succour. leth downe in-
 to the Sea, * ha- * The earths being
 uing long sought sought long where
 the earth where she may stand or
 stay. she might rest.
 The outrageous wa- * The out- * The vnmeasurable
 ters couered all the lesser hills. gious swelling liberty.
 of the Sea had
 * couered the * Overwhelmed the
 e hills. lesser hills.
 r Tumulus a tumore.

And

H 2

r The great and vn-
usual waters.

* Beat against.

And (r) the
(r) new waues
* beate vpon the
tops of the mou-
taines.

And new surges still
arising, beat vpon the
tops of the highest
mountaines.

The greatest
part [of men] is
* Snatched away.
* whirled away
violently by the

Finally, for man-
kinde, the greatest part
thereof is violently
whirled & carried quite
away by the waters.

r They who escaped
drowning, perished
with hunger.

* Long fastings doe
tame [or subdue]
them with a helpe-
lesse [or succour-
lesse] lining.

r Suffenance.

water: (r) whom
the water spared,
* Thole long
* fasting doth o-
uercome tho-
rough lacke of
(r) foode.

And if any bechance
scape the violence of
the waters, yet they lan-
guish away with long
fasting, and vicerly pe-
rish for want of foode.

Here the Poet hauing
thus shewed the gene-
rall destruction of all
things by this deluge,
proceedeth now to
shew how onely Deuca-
lion and Pyrrha, were
preserued, by whome
mankind was repaired;
and first setteth downe
the place where they
were preserued viz. in
the mountaine Parnaf-
sus, in the countrey of
Phocis; which Phocis is
described that it did lie
betweene the Aonians
and Aetians, scuering
them. 2. That it was a
fruitfull land whilst it
remained a land.

But that at this time
it was all ouerflown
and like vnto the maine
sea,

Al. Where

* Here followeth a de-
scription of the moun-
taine Parnassus. in the
top whereof Deucalion
uereth.

and Pyrrha were pre-
serued, by whome after
mankind was repu-
red.

* Separateth, or di-
uideth.
r Boetians.
r Athenian fields, or
fields of Aegre where
Hypallage. That the A-
onians separate Phocis
from the Aetians or A-
tians.

shenians, according to
the tables of the Geo-
graphers.

* Hath beene, or
was.

* But [it was] a
part of the sea at
that time, and &c.
r Large or spacious.

A part of the
sea & a (r) broad
field of suddaine
waters.

3. That in this coun-
trei stood the hill Par-
nassus, which is also de-
scribed

1. By the height, that
it did seeme to reach al-
most to the starres.

2. By the tops. That
it had two tops, the
height whereof went
about the cloudes.

And only this moun-
taine remained vncoue-
red of the waters, by
reason of the height.

How Deucalion and
Pyrrha his wife, carried
in a little ship, staid here
vpon this mountaine.

Al. Where
the mount
(r) Parnassus by
name, * reacheth

almost vnto the
* stars, with two
tops, and * goeth
about the cloudes
with his * height.

y * Whenas
Deucalion being
carried in a little
* ship * together
with his wife,
* staid here, for
the sea had coue-
red the rest;

Al. Headoreth
the z (r) Coryci-
dane Nymphes,
and the * Gods
of the Moun-
taine,

And a (r) The-
mis the destinie-
teller, who at that
time b * gaue an-
sweres from the
Gods.

Al. Where the mou-
taine Parnassus be-
ing high, with two
tops.

* A high hill.
r Named Parnaf-
sus.

* Seeketh or goeth
vp vnto the starres,
or ascendeth.

* Celestiall signes or
skies.

* Goeth beyonde.

* Top.

y This seemeth to be a
plaine allusion to the
where Deucalion. resting of the Arke of
* Boate or Lighter. Noah, vpon the moun-
* With the consort taine of Ararat.

or companion of his Ratis most proper-
ly a Lighter, made of
pieces of timber, pin-
ned together, whereon
hay or other like things
are dragged or drawen
with horses on Riuers.

* Sticked here.

Al. They adore
Nymphes of Cory-
ceus.

z Coryceus is a caue in
the hill Parnassus, dedi-
cated to the Nymphes.

* Diuine powers of
the mountaine, viz. a Themis Iupiters sister:
Apollo, Bacchus, (of whome hee begat
and the Muses to Minerva) Goddesse of
which Parnassus Iustice, commanding
was consecrated.

r Themis the fore-
teller of the secrets
of the destinies.

* Heid the Oracles,
or gaue answer con-
cerning the desti-
nies as Apollo did
after.

b Themis is said to be
the chiefe gouernour
of the Oracles, viz. of
Religion, for that rea-
son which is in nature
doth teach all soules

* There

that there is a God, and * *There was not a-
that this God is of due my man better then
to be worshipped; and he.
doth maintaine this o-
pinion, being ingrauen
in the minds of men, by
the generall consent of
all Nations; as Tully
saith, vid. Sabin.*

* *More reuerencing
the Gods, [or a more
deuout worshipper
of the Gods.]*

* *The globe or com-
passe of the earth.
To stand all ouer-
flowen as a fen.*

* *Waters standing
all abroad as in a
fen.*

* *Al. Of so many thou-
sands euen now.
Thousand men.*

* *Innocent.
Worshippers of the
diuine power or
God.*

* *There was
not a better man
then he, * or one
that more lo-
ued equitie; or
any one * that
more reuerenced
the Gods then
he.*

After that *Iu-
piter* seeth * the
world (r) to
stand as a pond
with (r) liquide
fens,

And one one-
ly man to re-
maine *Al.* of so
many (r) thou-
sands,

And onely
one woman to
be remaining of
so many thou-
sands,

Both of them
(r) harmelesse,
both * deuout
worshippers of
God;

Here the Poet setteth
out first that holinesse
and integrity of these
two parties who were
thus preferred by who
mankind was so repai-
red, to whome also the
Gods had such respect.

That there were not
any better in the earth
then they, nor any
more iust or more deu-
out, and more true
worshippers of God.

And secondly, that
hereupon *Iupiter*, see-
ing the world thus o-
uerflowen as a pond.

And onely one man
and one woman to bee
left aloue of all the
world, and all alone;

And these two both
of them most harme-
lesse creatures, & most
deuout worshippers of
God:

He

Hee in compassion
disperseth the cloudes;
And drives away the
raime with the North-
winde.

He * dispersed * *Cast asunder, se-
nered or scattered.*
the cloudes, and
* hauing remoo- * *Great showers [or
ued the mighty tempestuous wea-
ther] being remoo-
raime with the ued with the North-
Northwinde, winde.*

* *The Northwinde
scattereth the cloudes,
and bringeth faire wea-
ther.*

And so begins to
cleare both the heauen
and the earth by remo-
uing the cloudes from
the skies, and the wa-
ters from off the face of
the earth, that both
heauen and earth might
bee scene to one ano-
ther.

Hee sheweth
both the (r) earth
vnto the hea-
uens, and the
heauens vnto the
earth.

* *Lands.
To heauen, and
the skie to the lands,
viz. the waters
which had covered
all being remooued.*

Hee abateth also the
rage of the seas.

Neither doth
the * rage of the
sea * continue:

* *Anger viz. vic-
lent overflowing.
Remaine or abide.*

His brother *Neptune*
also, who had helped
in increasing the flood,
hee layeth aside his tri-
ple-forked Mace,

And also *Nep-
tune* *Al.* hauing
layd aside d his
three-----forked

* *And also the tri-
ple poynted [or
three-forked] dart
being layed away,
[or being put to it]*

Asswageth the wa-
ters.

Mace, asswa-
geth the wa-

* *the sea asswageth
[or calmeth] the
waters.*

Calleth forth his
Trumpet *our Triton.*

ters: and cal-
leth forth [that]

* *Al. Vsing his three-
forked Mace.*

* azure colour-
red *Triton* [his
Trumpeter] ap-
pearing about

* *Skie coloured, or
Sea coloured.*

Who straight appears
vpon the sea,

* the deepe,

* *The deepe [Sea.]
his three-forked mace,
as before.*

and

e *Murex* is a shell-fish, of the bloud whereof purple colour is made, here put for the colour is selfe, or a robe dyed with that colour.

f *Triton* is a sea-monster, like vnto a man in the vpper part, and in the nether part like vnto a fish; he is of a skie

color, & hath a shel like vnto the great Cockle. He is fained to be *Nepereit* being *sountunes* Trumpeter, who ded.

by a sound can allwage the seas. And the reason thereof is, because he both soundeth loud

in a shell, and when hee is heard, or appeareth, he then foresheweth a calme to follow.

g *Tritons* Trumpet described.

* *[His]* trumpet *[I say is taken.]*

r So soone as it began to be blowne

* *Ayre or winde.*

* Covered vpon his shoulders, or in respect of his shoulders. Synec.

r A purple robe.

* *Waues and floods.*

* A signe being giuen *[that they may returne,]* or a re-

treit being sountunes Trumpeter, who ded.

* A hollow Trumpet is taken to him, *[or of him.]*

* Into widenesse or a broad compasse.

* Which increaseth from the lowest top *[or mouth, or poynt]* like the sharpe end of a top.

and * hauing his shoulders cou-

red with (r) a native e purple co-

lour; and commaunds him to

blow with *[his]* sounding shell,

and now to recall the * floudes

and streames * by *[this]* signe gi-

uen vnto them.

g (r) * He taketh vnto himse

[his] hollowe Trumpet writhē

* wider and wi-

der, * which wax-

eth bigger like vnto a top from

the very smallest end.

* *[His]* trumpet *[I say]* which

(r) so soone as it conceiueth the

* blast in the midst of the sea,

Hauing vpon him a robe of a native purple colour.

Him hee commands to sound a retreat to the flouds and streames, therewith to recall them all.

Hee forthwith takes his Trumpet.

Which so soone as hee had set vnto his be-dewed mouth, & that it felt his blast,

Filleth

It filled with the sound of it at the shores lying vnder the whole heauen.

Filleth with

the * sound *[all]* * *Voyce.*

the shoares lying

vnder * compasse

of the Sunne.

Then also * so

soone (r) as it

touched the

* mouth of the

God (r) distilling

like the deawe

with his wet

beard, and being

* blowen, soun-

ded the commā-

ded retreats,

So that it was heard of all the waters, both in the land and sea.

It was heard

* of all the waues

both of land and

sea.

And so soone as euer it was heard of them, it forthwith repressed the all;

And of what

* waters soeuer it

was heard, it

[forthwith] re-

pressed them all.

That immediately the Sea commeth within the shores againe.

And now hath

the Sea *[his]*

* shoares *[again;]*

the chanel

* con-

taineth the full

(r) riuers.

The riuers returne & runne within their channels.

* Both *Phœbus*, viz. the sun rising and setting, or both East and West, or all betwene the East and West, and so vnder the whole heauen.

* After that. r *Triton* had set the trumpet vnto his mouth, distilling with his wet beard. * Mouths of the God, viz. of *Triton*. * Blowen in, sang.

* To all, viz. by and throughout all the waters.

* *Waues.*

* *Shoares.* * Taketh or receiveth, or keepeth within the compasse of it.

r *Streames.*

Ovids Metamorphosis

r Aye dimini- shed, and not so deepe. The floudes *All the floudes doe settle downe; and as it were, little hills begin to appeare.* (r) settle downe, [and] the little hills doe seeme to

* Goe forth, or they doe appeare. * come forth.

The ground ariseth, places The ground ariseth, waxing broader.

r Waxe greater and broader, as the waters diminish. (r) doe increase, the * waters decreasing. The waters fall, waxing narrower.

** Waues.* * Also the woodes shew their naked tops after a long season. * And after a long time, the woods begin to shew their naked tops;

r Vncovered, and without leaues. their (r) naked tops, and * keepe the mud left in hanging still the mud boughes.

** Bough, branch, or leafe.* their * boughs. * The world And finally the world (r) was restored: is restored againe, that the face of the earth doth all appeare. ** The globe or compasse of the earth, or upper face, (r) is to be seene againe.* which after that Deucalion saw * it Which when Deucalion sawe how it was empty, and desolate, and silent, made bare,

And also the (r) desolate * earth to be altogether silent, he speakes He speakes thus vnto *r Left alone, or desolate of man and beast.* thus vnto Pyr- Pyrrha with the ** Earths.* rha, the teares eyes. ** To doe [or keepe] deepe silences.*

* Risen, or arising. * standing [in his eyes.]

i k Oh

Grammatically translated.

Oh my sister, my dearest wife, oh woman only left aliue, i k Oh sister, oh [my] wife, oh the only woman (r) remaining aliue,

Whome so neere a descent, euen from the same Grandfather, and afterwards the marriage bed, and now also these very present dangers haue thus ioyned together: Whome the common stocke and * descent from the same Grandfather, & afterwards the (r) bed hath ioyned vnto mee, * and now also these very dangers do ioyne together:

Thou seest that wee two are all the company that are left aliue in all the world. VVee two are the whole company of [all] the lands, which sooner * the West and East do see;

The sea hauing vnto ly swept away all other liuing creatures. the Sea * hath all other liuing creatures.

And moreouer, that this stay of our life is very vncertaine. Moreouer, this (r) confidence of our life is not

yet

A patheticall speech, and full of affection, whereby Deucalion in- deauouteth to binde Pyrrha more firmly vnto him; and to moue her to consult for the repaire of mankind.

k Deucalion and Pyrrha were brethrens children: for Iapheth as they say had two sons, Prometheus, of whome came Deucalion, and Epimetheus, of whome was Pyrrha. And so he calleth her sister in most kinde sort, for that neer bond, and after the ancient manner.

* Originall of cosin-germans, descended from two brethren, viz. Prometheus, and Epimetheus.

* Marriage. * Now the very dangers do ioyne.

* The setting and rising [of the Sun] doe see.

* Hath possessed the rest.

l Cetera animantia.

i Certaine.

* Even the clouds.

yet (r) sure enough;
now * c-uen the verie
cloudes doe terrifie [our]
minde.

* Oh [woman] to be
pittied, what minde
coule bee to thee
now, if thou hadst
beene

* Ah poore soule to be
pittied, what a heart
shouldest thou
now haue had, if
thou hadst beene

* Delivered from
the destinies with-
out me?

* Snatched from the
fates.

* By what meanes.

* Beare the feare.

* By whome comfort-
ing [couldst thou
endure these]
griefes?

* preserved alone
without mee?
* how couldest
thou alone * en-
dure [this] feare?
* by whole com-
fort [couldst
thou abide these]
griefes?

For why? I
my selfe, (my
[deare] wife be-
lieue mee) if the
Sea had thee

* Also, viz, in the
manner as the rest
of the creatures.

* likewise, would
follow thee, and
the sea should
haue me too.

And how euery little
cloudes doth now terri-
fie our hearts.

Oh poore soule, what
a heart wouldest thou
now haue had, if thou
hadst escaped alone
without me?

How shouldest thou
haue been able to haue
endured this feare?

Whome shouldest
thou haue had to haue
comforted thee in thy
griefes?

As for my selfe (my
dearest wife) if the sea
had taken thee away, I
would certainly haue
followed thee, and it
should haue had mee
too.

m Oh

And for mankind,
that is thus destroyed,
oh would to God I
were able to repaire it,
by my ancient Father
Promethæus skill, and to
infuse soules as hee did
into the formed earth.

m Oh that I
were able to
(r) repaire the
people by my
Fathers * skill, &
* infuse soules in-
to * the formed
earth.

For now all mankind
remaineth in vs two.

Now [all]
* mankind re-
maineth in vs
twaine.

So it hath beene the
good pleasure of the
Gods.

[For] so it hath
pleased the
Gods, and we re-

And we remaine the
onely patternes of the
same.

maine (r) sam-
ples of men.

And thus Deucalion
ended his speech.

* Hee had thus
made an end of
his speccch, and
they [both] wept.

The Poet hauing
thus lively set out the
emphaticall speech of
Deucalion, concerning
the restoring of man-
kinde, proceedeth to
shew the effects which
followed.

* Then they
thought it good
to pray vnto the
heauenly * God,

How they both wept.
And thought this the
onely meanes for ef-
fecting hereof;

* Divine power.
and to seeke his
ayde by the * sa-
cred * Oracles.

First, to pray to the
heauenly God, and to
seeke his ayde herein
by the sacred Oracles.

* They made
no longer delay:

And secondly, how
they made no longer
stay, but went both

* They goe vnto.
ther

m Prometheus (as is
said before) formed the
earth vnto the image of
man, and put into it a
heauenly soule.

* Renew, or restore
again.

* Arts.

* To powre in.

* The earth being
formed [or framed]
viz. into the shapes
of men.

* The mortall kinde.

* Seemed good to.

* Onely patternes.

* He had spoken.

* It pleased [them].

* Divine power.

* Loss.

* There is no delay.

* They goe vnto.

n Sacra sortes] were
taken for such answers
and prophecies as were
drawn out by lot, and
were known by the
lots.

* The Cephisidan ther to * the wa- together forthwith to
waters. ters of o Cephisus. the riuer Cephisus, a riuer
o Cephisus is a riuer hard by, flowing out of
flowing out of the bot- * And not as yet li- the bottome of the hill
tome of Parnassus, neer quide, viz. cleare or where they were.
vnto which the temple pure [but muddy.] And there, though
of Themis stood. yet, but now the water thereof was
not yet cleare, but one-
ly gotten in, and run-
ning within the cha-
nel,
r Keeping within [onely] (r) cut-
their chanel, or ting the known
known banks. fordes.
* And then so soone * From thence
as they haue be- so soone as they
deaued [or sprink- had sprinkled the
led] the liquors tast- the same vpon their
ed [or drawn vp.] clothes and heads.
* To their garments * Vpon their
and head. clothes & head.
r They goe. (r) they turne
their steps vnto
the p * Temple presently vnto the Tē-
of the sacred ple of the sacred God-
(r) Goddesse, desse Themis, which
the * roofe wher- stode neere there vnto.
of * was loth- The roofe whereof
some with fil- was all, as ouergrown
thy mosse, and with mosse, filthie and
lothsome,
(r) [her] Altars And her Altars stood
stode without without fire.
* fire.
* As soone as
they touched And thirdly, how as-
the * staires of the soone as they touched
Temple, both of the staires of the tem-
ple, both of them
* fall down, downe humbly vpon
their faces,
* Hum-

p Delubrum, is con-
secrated to be of Deus
(vt candelabrum, a can-
dela) a place where any
God was worshipped:
* Tops of which
were foule [or filthy
or ouergrown.]
r Themis.
* The altars of The-
mis.
* Fires.
* As they haue tou-
ched.
* Steps, or greeces.
* Lyeth downe, or
fals downe.

* Humbly vp- * Groveling, or flat
on the ground, on their faces.
And trembling kisse and * trembling, * Being in great
the stones thereof. * kissed the colde feare.
And finally thus they * Gave kisses to the
make their prayer vnto (r) stone. colde stone.
Themis: r Stones of the stairs.
And thus they r Gods.
spake: If the (r) di-
uine powers be-
ing ouercome
with the pray- * With iust prayers,
ers of the iust, viz. with prayers of
iust men.
* begin to be ap- * Wax mild, or doe
peased againe: if relent.
the anger of the
Gods be * asswa- * Bowed, viz. can be
ged, mooued, or pacified.
Oh Themis tell vs by Oh Themis tell
what meanes the losse [vs] by what * de- * Art, viz. skill o
of our kinde may bee r means.
repaired, and helpe (O
gracious Goddesse) for
the restoring of all
things againe. our (r) kinde
may be repay- r Stocke or kindred,
red; and oh most viz. mankinde.
(r) milde [God- * Is repairable, or is
des] * bring [som] to bee repaired, or
help to * mankind may be repaired, or
being thus de- restored.
stroyed. r Gentle or gracious.
* Bring helpe to, or
relieue, or renue.
* The things drown-
ed.
Here vpon the God- The Goddes is
desse is mooued with mooued [at their
compassion at their prayers] & * giues
this answer; [them] [this] an-
Depart ye out of the swer, Depart yce
Temple. out of the tēple;
And

* Gave a lot, viz.
an answer from the
Oracle.

r Hide. And (r) couer Couer your heads,
 * Head. your * heads, * & and let your garments
 * And vnloose your withall vnloose loose.
 garments being your garments,
 girt, or slacke them.

And [then] cast And then cast the
 the bones of bones of your great
 * Parent or grand- [your] great * mo- mother behinde your
 mother. ther behind your
 backe.

* They were amazed * They stood At this strange an-
 long, & z. wondring were they stood both
 what the answer amazed long;
 should meane. but * Pyrrha But Pyrrha breaking
 * Pyrrha the former breakes off the off the silence first, re-
 brake the silences refuseth to obey this co-
 with her voyce, viz. maundement of the
 spake first. Goddesse,

r Heft.

the (r) comman-
 dement of the
 Goddesse.

* Prayeth with a And * besee- Beseeching her with
 fearesfull mouth. cheth [her] with a trembling voyce, that
 a trëbling voice, she would pardon her
 therein, for not doing
 * That she may give * that [she] would as she commanded, for
 pardon to her. pardon her, * for that shee feareth
 * And. exceedingly exceedinglly to hurt her mo-
 thers soule; by casting
 of her bones in such
 manner behinde her
 backe.

* Mothers shadows
 or ghosts.

* Her bones being
 [so] cast or hur-
 led.

r Repeat with them-
 selves, viz. meditate.

* Roule often, or
 tosse in examining
 and pondering in
 their mindes.

To hurt [her]
 * mothers ghost,
 * by casting of
 her bones.

In the meane And yet in the mean
 time they (r) re- time, they both of them
 peate and * scan oft repeat, and seriouf-
 ly scan betweene them-
 be-

selues the words of the betweene them-
 Oracle, which were fo selues the words
 obscure w. thie secret my- of the * answer * Lot being giuen.
 steries. which was giuen
 being obscure
 with * darke * my- * Blinde.
 steries. * Holes, or secret &
 hidden things.

And then begines q And then
 Deucalion to comfort * Deucalion com- * Promethides,
 his dear wife with these forts * Pyrrha [his Promethus sonne,
 sweet wordes; wife] with these viz. Deucalion the
 sonne of Promethus.

* Sweet wordes: * Either, quoth Either (quoth hee)
 he, * our iudge- my iudgement decei-
 ueth me much, ment deceiveth
 vs;

Or the answer of the Or the * an-
 Goddesse is holy, and sweres are holy,
 perswaderth vs to no & (r) * perswade
 such impietie at all, vs to no impie-
 much less to such as tic.
 the words may import.

I suppose that by the The great mo-
 great mother is meant ther is * the
 the earth, and by the earth: I suppose
 bones the stones in the the stones in the
 body thereof. bodie of the
 earth to bee cal-
 led bones; wee
 are commanded
 to cast these be-
 hinde our backs.

And that we are com-
 manded to cast those
 stones behinde our
 backs.

Al-

K

q Prometheus and Epimetheus, are fained to
 haue beene brethren,
 sonnes of Iaphet, as is
 said. Prometheus first
 first one who is wise,
 following reason, and
 so taketh aduice before,
 or prouiding before, of
 his daughter.
 * Pleasing or gentle
 words.
 * And either.
 * Our cunning [or
 wit] is deceitfull to
 vs, or the depth is
 hid from vs.
 * Oracles are godly.
 r Command.
 * Perswade no wic-
 kednesse or vnlaw-
 full thing.

r The earth is rightly
 called the great mo-
 ther, for that all things
 in it both liuing, and
 without life are bred of
 it, and for that it nour-
 nisheth all liuing things,
 and receiueth all things
 dying, as into the bo-
 some of it.

f Titania a name of
Pyrrha, neece or grand-
childer of Iaphet, the son
of Titan, who was the
Soone of Caelum and
Vesta.

* Titania is.
* Divination or in-
terpretation.

* [Their] hope is in
doubt, viz. they hope
doubtfully, or dis-
trusting.

* Admonition or
counsell.

* To trie.

* This is thought to
bee fained thereupon,
that Demalion a King
of Thessalie, after a great
flood, wherewith all
Greece is said to have
bene overflowen, is
reported to have instru-
cted the rude and sa-
uage people, and to
have framed them by
good lawes to put a-
way their fierce, hard
& vnttractable natures:
and so to have caused
them to leaue the stony
rockes and caves wher-
in they then lived, ca-
sting them as it were
behinde their backes,
and to have gathered
into companies, and
built them Cities.

Or rather it is fained
of the Poets onely to
signifie the deprava-
tion or peruerfnesse of
soules and bodie, or of
mans nature.

Although Now although Pyr-
ra was much moued
at this coniecture of
her husband; and both
of them hoped well it
might be so;
ued by this con-
iecture of her
husband;

Yet their hope
is doubtfull, and
stil both of them
distrust the hea-
uenly Oracle:
but what shall it
hurt [them] to
make a triall?

They depart Thereupon they de-
& couer [their] part, and as they were
injoynd,
* heades, & vn- They couer their
girdle their gar- heads,
ments, Looke their garments,

And cast the Cast stones behinde
their backs.
stones comman-
ded behind their
backes.

The stones And forthwith the
(who can belieue stones (a matter incre-
dible, but that antiqui-
ty doth giue certaine
testimony vnto it)
this but that an-
quitic (r) is wit-
nesse?)

Began to lay Begin to lay away
away [their] hard- their naturall hardnes.
nesse, and their

* Rigueur, sturdinesse
* stiffness,

And

To soften by little & And to bee
little, * softened * by * Made soft.
* By delay.
little and little,
and being sof-
tened * to take a * To lead.
shape.

Yea so, as some shape * By and by * Straight-way,
of man beginnes to ap- as * they in- when as.
peare; * They haue increa-
sed or waxed big-
ger.

created * and * And a softer na-
reueied a sof- ter nature, * that
ter nature, * that
some shape of them.
man * might be * As.
* May.

Although not very seene, * though * So.
manifest at the first, not * [very] ma- * Manifest or ap-
parent enough.

Yet like images image made] of
wrought in marble Marble newly
when they are newly begun,
begunne, onely rough
hewen, and not fini-
shed: * Not yet fi- * Not exact [or
perfect] enough.
And most like vnto nished, and most * Rude or rough.
impolished pictures. like * impoli- * Signes, viz. ima-
ges or statues rough-
ly hewen.

And what part of the Yet what
stones was moyst and part of them
earthy, was moyst with
any (r) iuyce, * Moysture.

And

Ovids Metamorphosis

And also earthy, is turned into (r) the vse of the body :

r Flesh.

** What thing, or what part.*

** What is solide and cannot bee bowed, is changed into bones.*

** What [part] hath bene.*

** Even now.*

** What was lately a veine, remained vnder the same name.*

** And so the stones sent by the hands of the man, drew the face of men in a short time by the diuine power of the Gods.*

** Sent,*

** Of Deucalion.*

r Received the proportion and nature of men.

** And [so] in a short space by the power of the Gods, the stones*

** Cast by the hands * of the man, (r) tooke the shape of men.*

** Is,*

r By the stones which the women cast behinde her.

*And the woman * was repaired (r) by the womans casting [of stones behind her.]*

There-

That is turned into flesh and bloud.

The solide parts into bones.

The veines of the stones into vaines of the bodie.

The stones cast by the hands of the man are made men.

And those cast by the hands of the woman are made women.

Grammatically translated.

Whereupon it is comne to passe, that we are to hard a kinde.

Thereupon wee are a hard kinde and * so experienced in labours.

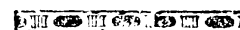
** Having such experience [or proofe] of labours, or so able to indure toyle and hardnesse.*

And doe giue continual experiments from whence wee haue had our beginning, euen from stones.

And [thereby] do giue * experiments * from whence we haue had our beginning.

** Documents or demonstration. * Of what originall wee are bred, viz. whereof wee are made.*

*Hence it is said to bee that the Gracians call the people *Λαος* of *Αδας*, a stone.*



F A B. VIII.

*Of the restoring of the Creatures, by the sliminesse of the earth and warmenesse of the Sun, and the killing of * the * Py-
thon bred a-
mongst them, by Apollos shafts, in the remembrance whereof the Pythian games were ordained.*

In this Fable the Poet proceedeth to shew the repairing of the rest of the creatures.

THe earth brought forth

r The serpent or dragon. a By the Python or dragon bred after the flood, of the moyst earth, is meant the rotten, noysome and pestilent vapours, which were caused by the inundation and generall deluge, vntill they were consumed by the beames of the Sunne, signified by Apollos shafts.

b That living creatures may bee bred of the moyst earth since

warme by the heate of *Other living crea-*
the Sunne, hee sheweth *tures.*
that Egypt is a witnesse;
where, after the inunda-
tion of Nilus, the clods ** Formes.*
are changed into diuers
shapes of living crea- ** Nature.*
tures by the power of
the sunne.

These are here infer- ** Humour or moist*
red by the Poet, not *earth.*
onely to shew the re- ** Waxed thoroughly*
storing of the rest of the *warme, or very hot.*
creatures, but also for ** From.*
the more fit knitting ** Fire.*
hereto of the next fable
of Daphne turned into a
Lawrell.

** Hauē swelled.*

** In the earth mini-
string life.
* Quickning.
* Belly.*

c Nilus is thought to
be so named, *g. vno* *laus*
nouum lutum, new clay
or mud, because it over-
flowing euery yeare,
carieth with it new mud,
whereby the fields are
manured and made ex-
ceeding fruitfull, and
whereof these creatures
are said to be bred.

** Face or forme.
* By delaying, stay-
ing or tarrying, or
by little and little.*

** Hauing seauen
streames or currents.*

forth (r) the rest
of the living crea-
tures, in diuerse
* shapes of it own
(r) accord, after
that the olde
that the olde
* moysture * be-
gan to bee tho-
roughly warme
* by the * feruent
heat of the sunne;
and also the mud
and the moist
fennes

** Began to swell*
with heat, & the
fruitfull seeds of
[all] things

Being nour-
ished (r) in the
* liuely soyle as
in the * wombe
of [their] mother.

Increased, and
took some * shape
* by continuance
of time.

Euē as when
Nilus, * which
floweth into the
sea by 7 mouths,
hath

1. How mankind
being thus restored, the
earth brought forth the
rest of the living crea-
tures, of all sorts, and
that of it owne accord.
And secondly, the
meanes and manner
thereof.

That so soone as the
moyst earth began to
wax warme by the heat
of the sunne.
And especially the
mud in fennie places,

Began to swell by the
heat thereof,
The seeds of all
things being in the
same earth,

And nourished in that
liuely soyle, as in the
wombe of their mo-
ther,
Increased, and tooke
sundry shapes by little
and little.

This he declareth by
a similitude, and an in-
stance of the like in E-
gypt, by the meanes of
the riuer Nilus.

That euē as when
Nilus that great riuer of
Egypt, running into
the Sea by seauen
streames, hath over-
flowen their fields, and
is returned againe with-
in his banks,

hath * left the * *Forsaken.*
* fields all wet, * *Wet fields.*
* and brought * *And hath resto-*
again [his] *red his floods to the*
* streames into *ancient channell.*
his anciēt d * cha- ** Floods or current.*
nell, ** Channell or water- d Alueo Synaresis.*
course.

And that the fresh
mud left behind it, hath
waxen warme by the
beames and influence
of the sunne.

And the (r) fresh
mud hath waxen
very hot by the

** heavenly* * *Fiery signe or star.* *e The sunne is specially*
Sunne, *so called atherē fidus,*
because of the heate
and influence of it a-
boue the rest of the
starres.

The husbandmen as
they plowe and turne
ouer the clods, do finde
very many living crea-
tures caused thereby.

The * plow- * *Tillers [of the*
men * turning o- *ground or husband-*
uer the clods doe *men]*
finde very many
living creatures;

And amongst the
same, some they see on-
ly begun to be formed,
according to the short
time they haue had to
be bred in.

and * amongst * *They see in these.*
these they see
some onely be-
gunne, * accor- * *By the very space*
ding to the short *of breeding, viz. ac-*
space of [their] *cording to the time*
breeding, some
vnperfect, and
* cut off by ** Cut short, viz.*
wanting shoulders
or heads.

Some vnperfect, and
as it were cut off by the
shoulders.

And oft times they
behold one part of the
same creature living,
another part thereof still
remaining a very lump
of earth altogether
without shape or
forme.

their shoulders:
* and oft times in
the same bodie
one part liueth,
another

** And one part oft*
times liueth in the
same body.

* Is. another part * re-
informed or vn- maineth (r) rude
shapen earth. earth.

* where, or when as. Because * so Then hee setteth
downe the reason here-
of: for that so soone as
moysture and heate
hise once receiued a
right temper or mix-
ture, they straight con-
ceiue, and so of these
two are all things bred.

* Doe arise. things * are bred
of these (r) two.

* And whereas fire And that although
fire be contrary to wa-
ter yet a moyst vapour,
wherein moysture and
rare heate are rightly
mixed, doth breed all
things, and such a disa-
greeing concord is fit
for increafe of all young
things.

* Create, make, or fashion. concord is fit * for
increafe.

* For young ones, or things to be bred, or brought forth. Therefore * so
soon as the earth
being * slimie by
the late flood,
waxed warme
by the heauenly

* Sunne, viz. the continuall shining and beames thereof. Sunne, and by
the * heate from
about, the * heate from
about, by the heauenly
influence,

It

f Heat and moysture
separate, doe naturally
disagree: but being
mixed together right-
ly, they agree well, and
are most apt for breed-
ing all things.

It brought forth in-
numerable kinds of li-
uing creatures. It brought
forth innumera-
ble * kindes, and * Shapes.

Partly restoring a- partly (r) resto- r Represented.
gaine the ancient sorts
which had beene for-
merly; red again the an-
cient * formes, * Figures.

And partly creating partly (r) created r Bred or fashioned.
new monsters which new (r) mon- r Misshapen things.
had neuer been before. sters.

And that, howsoeuer It indeed * was * Would not.
it was viterly vnwilling
to breed such misshapē vnwilling [to
and vgly creatures, breed * such,] * Them.

Yet at the very same * but yet it bred * But oh thou grea-
time it brought forth tēst serpent, it begot
that huge deformed g thee also at that thee then also. g Apostrophe.
dragon, called the Py- time, oh thou
thon.

(r) most huge
h Python; and

Which hauing been [thou] * serpent * Oh vnknown ser-
altogether vnknown being vnknown pent.
before, became a terror
vnto that new-bred [formerly] wast
people, for that his bo- a terrour to the
dy couered such a space * new-bred peo- * New.
and compasse of the ple: thou * coue- * Heldest or occupi-
mount where he lay. redst (r) such a edst.

space of the r So great a compass
mountaine. of the mount Par-
nassus, where thou
wast formed.

Now this great and i * Apollo kil- * The God holding
mighty serpent Apollo led this Serpent the bowe.
slew, with a thousand being * loaden * Heauie.
shafts, vntill hee had with a thousand * Darts
almost spent his whole * shafts, * hauing * His quiver almost
quiver vpon him, almost spent his drawn out [or
spent] viz. emptied.

L whole

b (r) By the Python
is meant the abundance
of pestilent vapours
caused by the deluge
(as is said before): it
hath the name of *putrescencia*,
because they
were bred of the rotten-
ness of the earth, con-
sumed by the beames
coming from the cir-
cle of the sunne, as from
a bowe, *Vid. Sup.*

i Apollo was painted
with a bowe and qui-
uer. By him was meant
the Sun which destroy-
eth all noysome vapors
with his beames, as
with arrowes.

whole quier, although hee had neuer
though [he had] used those before, vn-
neuer used such Does.

r Darts.

like (r) wea-
pons before, ex-

* In [killing] deere. cept * amongst

r Bucks and Does. (r) Deere, and

r Wilde Gotes. swift (r) Roes;

* His poyson being * so that his poi-
poured out through son was shed out
[or by] his blacke [by the] through
wounds, k black wounds.

& Here seemeth to bee
an Hypallage, the black
wounds for the blacke
poyson running out of
his wounds; or else it
may be properly, be-
cause poyson maketh
the part which is poy-
soned to be blacke.

* Ancientnesse or * long continu-
ance of time

* Fame. might blot out
the * famous me-

r Of this slaying of mory (r) of [this]
thin dragon. worke;

* Hee instituted * He ordained
games [to be] sacred sacred games with
in a famous conten- a renowned strife
tion, [or tryall of] for masteries.

* Being called Py- * Which games
thia. were called the

? Pythia were playes
made in the honour of
Apollo for slaying the
Python.

r Overcome, con- the (r) subdued
quered or vanqui- serpent.

r In these games. (r) Heere
r What young man (r) which-foeuer
or youth foeuer of the young

men

Yet hee so pierced
him with these, that all
his blacke and deadly
poyson powred out, &
so was shed by the
wounds made thereby.

And lest that by tract
of time, the memory
of this famous victorie
& happy worke should
utterly perish;

Apollo ordained sa-
cred games to bee re-
nowned for the strife &
contention for maste-
ries, which were to bee
ouer used therein.

And these games to
bee called the Pythian
games, according to
the name of this mon-
strous Python thus o-
uercome, for a perpet-
uall remembrance
thereof.

And in these games
moreouer, that whoe-
uer did the best and
got the mastery, at what

strife or contention soe- men * ouercame
euer in wrestling, run- * Had ouercome
ning, or any other way, by hand, or * feet, m Esculus is a tree bear-
should receiue this ho- [or got the mastery] ring mast almost as big
nour to bee crowned or wheele, * re- as the mast of the Oke,
with a crowne or gar- ceiued (r) the ho- and hauing leaues big-
land made of the bran- nour of an m Es- ger. It was so named
ches of the Escule tree, cule branch. of Esca, & so honoured
in honour of Apollo. because in olde time
they did eate of the
cule tree in honour
of the victory.

Thereason also here. * As yet there
of, that these garlands was no (r) Law-
were made of the Es- rell, and [there-
cule tree, was this, fore] n o * Apol-

For that as yet there was no Lawrell tree
sprung vp. lo did adorne

And therefore Apollo (r) the temples of
compassed about the his head being
remple of his head decent with
comly with long locks, long haire, * [with
with withen branches plucked] from any
of tree.

* The Laurell tree brought in to make a
was not yet. way to the next Meta-
r Bay-tree. morphosis, how Daph-
* Phœbus did com- ne was turned into a
passe about or gird. Laurell, & so to tie this
fable fitly to that which
goeth before.

Thus is Apollo pain-
ted.

o Phœbus is an Epithet
of Apollo, proper to the
Sunne, signifying pure,
for the brightnesse &
the sunne.

a This Fable sheweth
the power of loue, that
euen Apollo, God of
wisedome was ouer-
come thereby: And
also the reward of cha-
stity in chaste Daphne,
turned into a Laurell,
alwaies Greene.

b Daphne signifieth a
Laurell or Bay-tree, of
slow grow, because when

a leate or branch of it
is burned, it seemeth to
send forth a voyce by
cracking.

c It is fained to bee the
daughter of Peneus, be-
cause the banks thereof
are full of Bay-trees.

d Peneus a riuer in Thes-

FAB. IX.

The Poet intending
here to set downe the
power of loue, that it
preuaileth with the
most renoun'd, & with-
all the reward of chasti-
tie, descendeth vnto this
next Fable, how Apollo
who had slaine the dra-
gon, was yet ouercomn
with the loue of Daph-
ne, and how she for her
chastity was turned in-
to a Laurell. And to
this end sheweth,

* of Daphne
turned into a Lau-
rell tree.

* b Daphne
c the
daughter of the
riuer d Peneus,
[was] the first
loue

* The first loue of
Phœbus [was] Daphne, &c.
* Peneian Daph-
ne.

*Italy, running betweene
Ossa and Olympus.*

* Phœbus.

* Which [loue.]

* Ignorant lot, or
hap, or chance, or
vnskilfull fortune
which hath no choice
of things.

* The great indigna-
tion of the God of
loue.

* Cupid, God of loue,
sonne of Iupiter and

Venus, or as some say,

of Mars and Venus, a * The serpent lately
cupidine, of the caruall ouercome, had seen
desire which he is said this [Cupid] ben-
to worke.

f Delius. Apollo is so ups of his bowe the
called of the Iland De. string being brought
los, wherein he and Di- to it [or drawn vp
ana are said to haue to it.]

beene borne. * And he had said,
g The bowe and ar- O wanton boy, what
rowes, and also the is to thee with these
firebrand are attributed valiant weapons?

to Cupid, to expresse the
wonderfull power of
loue, because loue is
more pearcing then ei-
ther iron or fire; yea,
more burning, for that
loue burnes a farre off,
whereas fire burnes on-
ly things touching it,
or neere vnto it.

* These things
which thou carriest
doe become, viz this
bowe and arrowes.

* To giue sure
wounds to the wilde
beast, to giue wounds
to the enemy.

* Made prostrate or
flew.

* Swollen or proud.

loue of * Apollo:

* which not

* Blinde for-

tune gaue [vnto

him] but (r) the

cruell anger of

e Cupid.

f Apollo being

proude * of his

late subduing of

the serpent, laue

this [Cupid] ben-

ding his g bowe:

* And what

(quoth he) thou

wanton boy hast

thou to doe with

these warlike

weapons? * this

furniture which

thou bearest be-

comes our shoul-

ders;

Who are able

* without mis-

sing to wound

the wilde beasts,

to wound also

the enemy; who

lately * beat down

with innumerable

shafts the * swel-

ling

1. That Daphne, Pe-
nus daughter, was the
first loue of Apollo.

2. The meane wher-
by bee fell in loue with
her.

That it was not by
fortune, but through
the anger of Cupid God
of loue, and that vpon
this occasion;

That Apollo being
proude of his late con-
quest in killing the Py-
thon,

Seeing Cupid bend
his bowe, did dainfully
scoffed at him,

Calling him wanton
boye,

And demanding of
him what hee did with
those warlike weapons:

Because that kinde of
furniture, would rather
become his shoulders.

For that he was able
not onely to smite wild
beasts with them, but
euen to wound the ene-
mic.

Which he demonstra-
ted by a notable in-
stance,

As that he had so late-
ly beat downe with his
shafts, and killed that

vgly serpent, which
was so huge, that he co-
uered many acres of
ground, with his belly
full of poyson.

ling Python, * co- * Pressing.

uering so many

h acres of ground

with [his] * pe-

stilent belly.

* Content thou

thy self to * i kin-

dle with thy

k brand, I know

not what * light

loues, * and med-

dle not with our

praises.

But Cupid answereth
him:

Thathowsoeuer that
bowe of his whereof he
so gloried, was able to
smite all liuing crea-
tures; yet his bowe was
able to wound euen
him being a God.

* Cupid answer-

red * him; * Phæ-

bus, * be it so that

m thy bowe

* smites all liuing

creatures (quoth

he) [yet] (r) my

bowe shall smite

thee: and * how

much all liuing

creatures * are

inferior to God,

* [so much] is

(r) thy glorie

lesse than ours.

[Thus] hee

spake, and * flut-

tering with his

wings,

L 3 He

* Eelly full of poy-
son.

* Be thou content.

* Troucke [or stir
vp] with thy fire-

brand.

* Loues, viz. wan-

ton, sory, or vnbelee-

ming men.

* Neither arrogate,

claime, or challenge

to thy selfe our prai-

ses.

* The sonne of Ve-

nus.

* 7 his [Apollo.]

* Oh Apollo.

* Let thy bowe

smite all things.

* Fastens or shootes

through.

* Thou canst not es-

cape mine.

* By how much,

* Doe yeeld or giue

place.

* Thy glorie is lesse

then ours [by so

much.]

* Thy glory in shoo-

ting.

* The ayre being

dashed with his

wings smitten toge-

h An acre of ground
was so much as a yoke
of Oxen could well
plow in a day.

i Irri- to stir vp: Irri-
to, to make vaine.

k Fax, viz. a firebrand
is alcribed to Cupid,
whereby the mindes of

young men.

l Thus hee speaketh to
Cupid in contempt.

Hauiug thus spoken,
fluttering with his
wings, hee flew

* [Hee] not slowe
stood on the shady
tower.

* Hee stood
forthwith vpon
the shady top of
Parnassus.

forthwith vnto the sha-
dy toppe of Parnassus
mount.

n Cupid is said to be ar-
med with different

shafts, viz sharpe and
blunt, golden and lea-
dy: The reason is, for

that all are not affected

after one manner in
loue: one loues more
feruently then another;

and sometimes one

loues the other most
vehemently, the other

no whit affected, or

disliking all loue, or

else those especially

who are so inamoured

with them; as here it fell

out betwene Apollo &
Daphne.

* Drineth away
loue.

r Without poynt.

r Vnder the cane

whereof that shaft is

made.

r Cupid.

r This blunt shaft.

r Daphne, Pene-

us daughter.

* Hee hurt [or woun-

ded] Apolloes

marrow through his

bones smitten the-

raw with the other.

And n drewe
* forth of his qui-
uer two * ar-
rowes

And there standing, he
drew two arrowes out
of his quier;

Of (r) diuers
* operations: the
one driueth a-
way [loue] the
other causeth it.

Those also of diuers
qualities.

That which
(r) causeth [loue]
is (r) of gold, & gold.
* glittereth with
a sharpe * head.

The one of them
causing loue, hauing a
sharpe head, and all of
gold.

That which
* driueth it away,
is (r) blunt, and
bath lead (r) vn-
der a reed.

The other abating
and driuing away loue,
being of Cane filled
with lead, and hauing a
blunt head.

(r) The God
fixed (r) this in
(r) the Nymph
Peneis: but * hee
pierced the very
marrow of Apol-

This leaden shaft hee
fixed in Daphne,

lo through his
bones, with the
other.

But the other he shot
into Apollo, piercing
his very marrow thro-
row his bones.

(r) The

So that Apollo begins
forthwith to bee infla-
med with loue.

Daphne cannot en-
dure to heare of loue, or
the name of a louer.

(r) The one r Apollo.
[of them] * falls * Loue.

in loue forth-

with: (r) the o- r Daphne.

cher flieth * the * The name.

very name of a
louer;

But contrarily sola-
ceth her selfe to liue in
the woods; and with
the skins of wild beasts
which she killed.

* Solacing her- * Reioicing [or de-
lighting herselfe.]
self in the * thick * Hiding places

woods, and in [dens or caues] of

the (r) skinnes of the woods.

the * wilde beasts * Cases.

which she rooke, * Taken wilde
beasts.

Becoming therein
a follower of chaste Dia-
na liuing vnmarried.

and becomes an

* imitator of

(r) vnmarried

* Diana,

Onely tyed her haire
together without any
other curiosity.

* o Shee had

onely her head

fillited vp with a

ribband.

Many sought

(r) her: [but] she

* despised all [her]

suters;

[And] * being

vnpatiēt [to hear

of marriage] with-

out a husband,

she * rangeth the

vnwaied woods.

Nei-

* Being an emula-
tour or follower.

r Vnmarried [or re-
ioicing in perpetuall

virginitie.]

* Phæbe.

* A hairelase [or

headband] did keep

in her haire, being

put without lawe,

viz. without any co-
rions setting or stric-

king.

r Her loue.

* [Was] against [or

turned away from]

her woers.]

* Impatient.

o Some expound it she

had onely a coife vpon

her head; which seems

contrary to that after

Et leuis impulsos retro

dabat aura capillos,

Et Spectat inornatos

collo pendere capillos.

Here also is shewed

how Daphne became an

imitator of Diana, that

she neglected the turn-

ming vp of her head,

and despised all men.

p Hymen is taken both for the god of marriage, the marriage, and the bridall or wedding song, viz. used to be sung at marriages.

r Meanes.

r Peneus.

** Daughter thou owest me a sonne in lawe.*

q Teda is properly the middle or heart of the Pinetree, which being kindled through the fatnesse in it, burneth like a taper or torch.

The tapers used at marriages are put here for marriage, because as Plutarch saith, they were wont to carry five burning tapers before the new married parties.

r Fauning armes are put for the armes of her, fauning Hypallage.

r Bridall solemnities or marriage songs, viz. marriage.

r Fault or blot.

** Pouring over her beautiful countenance overcast with a shamefast red, viz. having her comely countenance overcast with a modest blush. Synec.*

** And cleaving [or hanging] on the necke of her father with fauning armes.*

r To live a perpetual virgin or maid.

** [Her] father gaue this before vnto Diana, viz. Iupiter, Dianae's father.*

Neither regarded marriage nor loue.

Neither regards thee *p* the bridal song, what loue, or what marriage (*r*) is.

Oft times [her] (*r*) father said: thou owest me a son in law [my] daughter.

[Her] father said oft times, [my] daughter thou owest mee nephewes.

She hating the (*r*) marriage *q* tapers as a (*r*) crime,

** Blushing modestly,*

** And foulding about [her] fathers neck with [her] *r* fauning armes,*

Said, ** grant mee [my] dearest father (*r*) to inioy perpetual virginity: ** Dianae's father gaue this to her before.**

Although her father oft times challenged & vrged her,

That she ought him a sonne in lawe, and nephewes;

Yet she still disliking and detesting marriage as a crime.

At length blushing modestly,

And foulding her armes about her fathers necke,

Maketh this humble request vnto him:

That he would grant vnto her to inioy perpetual virginity,

Like as Dianae's father had graunted vnto her before.

Whereunto her father answereth, that hee could consent;

But that yet her beauty hindered that desire of hers.

before. (*r*) He indeed ** consents,*

but [yet] [quoth hee] this comeliness [of thine] (*r*) forbids thee to bee [that] which thou ** requirest,*

** and thy beauty is repugnant to thy desire.*

** Apollo falls presently in loue with her so soone as euer hee seeth her, & desireth to marry her.*

** Phoebus loveth & desireth the marriages of Daphne, being seene.*

This is the speech and relation of Ovid.

And what hee desireth, he hopeth for: ** but*

yet his owne (*r*) oracles do deceiue him.

And as the light (*r*) stubble ** is wholly set on fire, when the cares are taken away.*

r Hame, or strawe.

** Are burnt.*

** The awnes or beards of the corne are taken away [or reaped]*

** Arista is properly the awne or beard of the earre, put for the whole care of corne. and that for the corne in it. Metalepsis.*

As

M

3 Trauellers in the darke nights are wont to carry torches or fire-brands of some fat wood with them, to light them, which at the appearing of the day they cast out of their hands carelessly neere hedges, or wherefocuer it happeneth.

1 Torchcs or fire-brands.

2 Passenger or way-fairing man.

* Moued, or carried, or layed.

* Vnder or about the light [coming.]

1 Apollo.

* Went away into flames, viz. with the loue of Daphne.

* He is burnt in his whole breast.

1 Vaine, whereof he could looke for no fruite or pleasure.

* Beholdeth.

* Not adorned, or curiously set.

* Haires.

1 About her necke, or vpon her necke.

* Bee kemmed, or dressed vp, or finely set out.

* Shining or glistering with fire.

2 Oscula ab os, seemeth here to be taken for her little mouth; which especially commends a virgin.

As [dry] hedges burne with (r) brands which the (r) traueller bechance

Either * held too neer [chē], or left, now * about the breaking of the day:

So (r) the God * is all inflamed, so * is his whole heart set on fire, & [thus] he nourisheth his * barren loue with hoping [still.]

He * seeth her * vntricked * haire to hang (r) in her necke.

And what if they * were trimd? quoth he: hee seeth [her] eyes * glistering like the stars: hee beholds [her] 2

* lips, which it (r) was not sufficient for him to see:

That euen as the stubble is burnt, when the corne is taken away, or as the hedges are set on fire by brands carelessly left by the traueller, towards the breaking of the day:

So was the God wholly inflamed.

And nourished his barren loue with increased hopes.

Here also the Post declares the means whereby his loue was thus kindled more and more.

That her very haire, although vntrimmed, did exceedingly please him; and therefore how much more would it, thought he, if it were set out.

So her eyes glistering like the stars,

Her lips,

And fingers,
Hands,

Armes and wrists
bare about the midst.

And therefore hee thought those parts which were couered to be faire more comely.

But shee flies away swifter then the winde.

Neither would shee stay, though hee called her backe by most kind and louing words, in this tender sort;

Oh Nymph *Peneis* stay, I pray thee: I doe not pursue thee as being thine enemy, like as thou doest flee from me.

Stay oh Nymph, thou fliest from mee euen as the lambe doth flee the Wolfe; and as the Hinde flies frō the Lion.

see: a he praiseth her fingers and her hands.

And also arms, and wrists being bare * about the midst.

* What other parts are couered, he thinketh more beautifull;

she fleeth swifter then the light winde; neither

stayd she at these words * of [him] recalling her.

(r) Oh nymph *Peneis* stay, I pray [thee] I do not pursue thee * [as] an enemy.

Stay, oh Nymph: [for] so * the Lambe doth flee the Wolfe, so the Hinde [flies frō] the Lyon.

* More then a middle part, or the half.

* If any things lye hid, hee thinketh [them] better or more excellent.

* Of [Apollo] calling her backe.

1 I pray thee nymph *Peneis* stay.

* Being an enemy.

* Oh nymph stay.

* The Yewelambe.

a Hee expresth the conditions of elegant louers, who thus commend all things in their loues.

b Brachia seeme to bee taken here for the vpper part of the arme from the elbow to the shoulder, as lacertus for the nether part; though they are more vially taken contrarily.

So

So the Pigeons flie the Eagle
 with [their] trembling wings.
 * A trembling [or flittering] pen or feather.
 * All [living creatures] fleet.
 * Lone is the cause to mee of following [thee.]
 * Euery [of the] flie] their enemies; [but] * loue is the cause of my following of thee.

(r) [Ab] mee wretch, [beware] thou fall not on thy face, or left the thorns should scratch [thy] legs vnworthy to be hurt, & I be the cause of thy griefe.
 Then after in most louely manner pittying her simplicity and danger, still proceedeth to say her by aduising her to take heed, That she fell not on her face with haste, Nor scratched herselfe amongst the thornes; and so hee should bee the cause of her griefe,
 * Of griefe [hurt, or smart] to thee.

The places (r) which [way] thou (r) hastest are * rough, run I pray [thee] more (r) moderately, and * stay thy flight; I my selfe will * follow on thee more leasurely.
 For that the places whither shee so hasted from him were rough, And so perswades her to run more moderately; and hee would follow more leasurely after her.
 * Sharpe or prickie.
 * Leasurely, or softly.
 * Inhibite or abate.
 * Follow after thee, or pursue thee.
 * Moderately.
 * Inquire whome thou pleasest, or giuest content to.
 Yet * take aduice

Or the Pigeons flie the Eagle with their trembling wings.

Euery one of them flying from their enemies rage:

But loue is the cause why I thus follow thee.

Then after in most louely manner pittying her simplicity and danger, still proceedeth to say her by aduising her to take heed, That she fell not on her face with haste, Nor scratched herselfe amongst the thornes; and so hee should bee the cause of her griefe,

For that the places whither shee so hasted from him were rough, And so perswades her to run more moderately; and hee would follow more leasurely after her.

And also to bethinke herselfe well, who it was that now did seeke her loue, and to whom she might giue content.

uice, whom thou mayst please: * I am not an inhabitant of the mountain, [or a rude fellow dwelling among the hills or crags.]
 That he was not som vplandish clowne;
 Nor a fieldman tending heards or flockes.
 I am not a shepherd. * I do not here clownishly tend c herds or flocks. * Thou knowest not, oh vnaduised soule, thou knowest not
 * I do not attend [or keepe] here, being flown like [or vnhandsome] herds of great cattel or flockes of lesse [as sheepe.]
 * Oh thou rash [maide] thou knowest not.

And then doth the Poet most artificially set out Apollo wooing of her, and alluring her by mentioning his power, descent, knowledge and inuentions.
 That for his greatness he was Lord of Delphos, Claros, Tenedos, And the palace of Patera:
 Being specially worshipped in all these places.
 Whom thou fliest, and * therefore fliest thou [me.] d * Delphos is mine, And e Claros and f Tenedos, & the court of g Patera honoureth me.
 * For that cause thou fliest.
 * The Delphian land [or the Citie Delphos] is mine, [or serueth me.]
 * The palace [or kingly place] at Patera serueth me.

And for his descent, that Iupiter was his father: (r) Its * knownen by me both what shall be, & hath beene, and [now] is: h * songs consort vnto the instruments by me. i Our
 * Progenitour or begetter.
 * By me its knownen.
 * Lyeth open [or is made manifest]
 * Verses agree to strings or instruments by me, viz. I am the God or inuentour of musicke, harmonie, or melodye.
 * The Delphian Citie of Lycia, dedicated to Apollo, where also was an Oracle of Apollo.
 * Tenedos a citie of Lycia, or as some say of Pamphilia, vnder the protection of Apollo.
 * Patera was also a citie of Lycia, so called of Patarus the sonne of Apollo and Lycia, where Apollo was specially worshipped, whence he is also called Patarus Apollo.
 * h Apollo is faired to be the inuentour of musicke, to commend the dignitie thereof, as being inuented by God, not by man.

c Armentum was taken for a company of a cattel, as was fit to helpe some way in war for the woike thereof: grex, for a company of lesse cattel, as of goats, swine, or sheepe.

d Delphi, a citie and people of Boetia by Parnasus, where the Oracle of Apollo was.

e Claros is said to be a Citie of Lycia, dedicated to Apollo, where also was an Oracle of Apollo.

f Tenedos a citie of Lycia, or as some say of Pamphilia, vnder the protection of Apollo.

g Patera was also a citie of Lycia, so called of Patarus the sonne of Apollo and Lycia, where Apollo was specially worshipped, whence he is also called Patarus Apollo.

h Apollo is faired to be the inuentour of musicke, to commend the dignitie thereof, as being inuented by God, not by man.

And so of shooting,
for the sunne beames so
directly descending vpon
the earth, and de-
stroying all noyome
vapours.

*viz. Cupid's dart
of love, whereby he
woundeth all.*

** Our [shaft.]*

*r That wounded my
heart thus with love,*

*which before was
free from all affec-*

*k Apollo is fained also
to be inuentour of phy-
sicke, because by the
power of the sunne all
heerbs doe flourish,*

*whereof is speciall vse
in physick for the health
of man.*

*r Is from mee, [or
doth proceed from
my gift.]*

*l Daphne, viz. the Lau-
rell, is fained to be thus
loued by Apollo, both
for the speciall vse ther-
of in physicke, and also
that the Bay-trees are
so pleasant for stu-
dents.*

** Is curable, or able
to be cured by no
heerbs.*

r Meanes.

** Neither the arts
doe profit the Ma-
ster, which profit all.*

*r Inuentour or au-
thour.*

*i Our shaft in-
deed is sure: but*

yet [there is]

(r) one surer

*shaft then * ours,*

(r) which hath

made [these]

wounds in [my]

empty breast.

k (r) Physicke

is my inuention;

and I am called

** the helper tho-*

row the world:

the power of

hearbs (r) is al-

so subiect vnto

vs.

Alasse for me!

*l That loue * can-*

not be cured by

any (r) heerbs.

** Nor that the*

arts can doe

[their] (r) Lord

any good, which

helpe all [o-

thers.]

But [the

Nymph] Penels

*fled from * [him]*

as he would haue

spo-

*So the God of artill-
lery or shooting.*

*How fower; Cupid had
one surer shaft then his,*

*with which hee had so
wounded his heart with
loue.*

*And finally, that hee
was the God of phy-
sicke; for that physicke
was his inuention.*

*And he was counted
the chiefe helper of all
through the world.*

*That all heerbs had
their vertue and power
from him.*

*And yet he complain-
eth of this loue,*

*That it could not be
cured by any heerbs,
nor by all his skill.*

*That those arts which
were able to cure all
others, could doe their
Lord no good at all.*

*But yet notwithstanding
all this speech and
labour of the God, the
Poet sheweth how the
Nymph still fled more
fearefully from him, &*

*left him with his speech
yet vnperfect, and not
fully vntored.*

spoken more,

** m with a trem-*

bling pale, and

left his words

imperfect with

himselfe.

*And how in her flight
she continually seemed
more faire in his eyes.*

** And then al-*

so seemed shee

** comely, the*

*winds * made her*

body bare,

*For that the winds,
wauing her garments as
she ran, vncovered some
part of her body.*

*And * the mee-*

ting blasts did

tosse her gar-

ments wch were

against them.

*And euery light puffed
of ayre did toss her
haire behinde her.*

** And likewise*

euery light puffed

did blowe her

haire behinde

her.

*So that her beautie
still encreased by her
flight.*

[Her] beautie

** was increased*

by [her] (r) flight:

*And how thereupon
Apollo being youthfull
could endure no longer
so to spend his pleasing
words;*

** but because the*

youthfull God

(r) indures not

*any longer * to*

spend his plea-

sing words: and

(r) as (r) loue it

*selfe * inciteth*

[him,]

** With a fearefull
course.*

*m Timido cursu. Hypal-
lage, pro cursu timida.*

** And also.*

** Decent.*

** Made naked or
bare [her] bodies.*

** The winds mee-
ting [her] shook
[or blew] her gar-
ments, being against
them, or contrary
to them.*

** And the light
wind [or ayre] gaue
her haire driven be-
hinde her [or backe-
wards.]*

** Is.*

*r Running, viz. her
running made her
seeme more beauti-
full.*

** But for that.*

** Young.*

r Abides not.

** To lose his flatter-
ies [or fawning
words.]*

r That.

r Cupid himselfe.

** Admonished.*

[him,] he follow- This speed and strift
eth her steps* with of both these two Ovid
his pace more ha- setteth out by a most
stened. lively similitude, taken
from the running of
the greyhound and the
Hare.

As when the greyhound* seeth That euen as when
the Hare in the the Greyhound pursu-
champaign field, eth the Hare in the
and (r) he* strains champaine field, hee
at [his] prey by straines at him with all
[his] footman- his footmanship, the
ship, * the Hare Hare as fast to saue his
(r) [seekes] safe- life.
tie.

(r) The one The Greyhound as
as cleaching the at the backe of the
other, hopes e- Hare
uer and anon to Hopes euer and anon
holde [him] and to beare him away,
straines his* steps Straining his steps,
* with his snout and thrusting out his
snout to catch him.

(r) The other The poore Hare is
is in* doubt, whe- alwaies in doubt whe-
ther he be catcht ther he be catcht, or
and * is [still] de- no; and yet still hardly
liuered out of escapes out of the Grey-
[his] very teeth, hounds mouth, and
and * escapes the from betweene his
mouth which teeth.

* Leaves the tou-
ching mouthes.

So

* So was Apollo and the Nymph. * So is Apollo * So the God [is]
Hee swift through and the Mayde; and the virgin is.
hope, (r) hee swift in
And she for feare. hope, shee for
feare.

Yet that Apollo was more swift. Yet he which
(r) followeth af-
ter being helped
by the * wings of * Pursueth.
wings. * Penn or feathers.

(r) loue, r Cupid.
(r) Is more r Is she swifter.
swift, & (r) deny- r Will not let her
eth [her any] rest, rest.

Being euer hard at and * hangerth e- * Hangerth ouer the
her backe, uen ouer her backe of her fleeing.

And with his very way; Al. and Al. And blowes vp-
breathing blowes her on her haire, being
haire into her necke, blowes her scat- dispersed about her
so that shee feelles his tered haire into necke, or through
breath. her necke. her haire into her
her necke. necke.

Whereupon the Poet * [But] when * Her strength be-
shews that her strength her strength was ing spent, she waxed
was cleane spent. very pale.

And that so she wax- spent, she waxed
ed wondrous pale, wondrous pale:

And how then being and being ouer-
vttely ouercome with come by the
the violence of her run-
ning,

* labour of [her] r Toile or wearisom-
ness. (r) speedy flight, r Quicke or hastie
father Peneus streames, * looking to the course.
waters of Peneus. * Beholding the Pe-
neian waues, viz.
the river Peneus,
her father.

N

Oh father, ^{Crying vnto him to}
 helpe, quoth she, ^{helpe her,}
 if [ye] (r) riuers ^{if that the riuers had}
 haue [any] (r) di- ^{any such diuine power,}
 uine power. ^{as to be able to succour}
^{r Streames.}
^{r Power of the gods}
^{to helpe.}

O earth, quoth ^{And after prayes vn-}
 she, wherein (r) I ^{to the earth (sith that}
 haue pleased o- ^{upon it shee had too}
 uer much, * open ^{much pleased the fan-}
 [& receiue me], ^{cies of others)}
 or destroy * this ^{That it would open}
 shape, by chan- ^{it mouth and receiue}
 ging of it, which ^{her quicke, or at least}
 causeth me to be ^{destroy that shape of}
 hurt. ^{hers, which had beene}
^{* This figure by}
^{changing [it] which}
^{maketh that I bee}
^{hurt.}

* [Her] prayer ^{* [This] prayer}
 scarcely ended, or ^{scarcely ended,}
 she had scarce made ^{But a senselesse be-}
 an end of this praier. ^{nummednesse fell vpon}
 * A heauie drowfi- ^{her,}
 ed starke. ^{That her ioynts wax-}
^{nesse [or senselesse-}
^{nesse] occupieth [or}
^{possesseth] her ioynts}
^{* Soft.}
^{r Entrailles.}
^{r Compassed about}
^{or girt in.}

^{a Præcordia, signifieth}
 properly the fleshy
 skin called *Diaphragma*,
 or the midriffe separa-
 ting the heart & lungs
 from the stomacke, li-
 uer, and other bowels:
 quod cordi præcordan-
 tur: but here it is taken
 for all the inward parts.

* Are changed.
 * A leafe.

r Branches.

Her haire ^{Her haire were tur-}
 (r) [grow forth] ^{ned into leaues;}
 into * leaues, her ^{Her armes growen}
 armes growe in- ^{forth into great}
 to (r) boughes. ^{boughs;}

[Her]

Her feet which euen [Her] foote
 now were so swift, into * ere while so
 roots, sticking fast in swift, stickes
 the earth, [in the earth]
 with immoouea-
 ble roots:

Her beautifull coun- * [Her] coun-
 tenance is turned into tenāce becomes
 the top of the Laurell. the top [of the
 And one onely fresh Laurell] (r) one
 greene colour remain- shining bright-
 ing on her continual- nesse remaines
 ly. * therein. * In her, or in it.

And hereupon *Apol-* o And [now]
 loues this tree, as he *p Phæbus* loues
 did *Daphne* before. this [tree:] and
 And putting his right laying his right
 hand vpon the body of hand vpon the
 it: * bodie of the
 tree,

He still perceiues her * He still per-
 heart to beate vnder ceiues her heart
 the new barke. to beate vnder the
 new rinde:

And imbracing the And imbra-
 branches of it with his cing the bran-
 armes, ches, as [her]
 * bodie, with
 [his] armes,

* He

N 2

o The Laurel hereupon
 is said to haue been de-
 dicated to *Apollo*.
 p *Phæbus*, an epithet of
Apollo, or the Sun, and
 signifieth pure, because
 the Sun is pure from all
 grosse or corrupti-
 on.

* Hee feels as yet
 her breast to tremble
 vnder the new bark:
 viz. her heart to pant
 or beat.

* Members or limbs.

* He giveth kisses to the wood, yet the wood fled back from the kisses, [or writhed away from them.] * He profereth kisses to the tree; but it writhed back from them. He profered to kisse the tree, But it writhed away from him.

To whom the GOD [thus spake]; But [yet] sith that thou canst not be my wife, * thou shalt surely bee my tree: q * Oh Laurell tree, [our] bush of haire, [our] instrumēt, our quiuers shall (r) haue thee euer [for an ornament.] And finally how the God honoured it with this gracefull speech; That sith it could not now be his wife, which he had so much desired, it should surely bee his tree. That hee would weare it as an ornament both about his head, his harpe, and quiuer.

q The Poet elegantly numbers vp those things which are commonly adorned with a laurell bough: as, the bush of haire, instrumēt and quiuers, which properly belong vnto Apollo. * Oh, Laurell tree [our] Locke [or bush of haire,] [our] harpes, our quiuers, shall haue thee alwaies [as an ornament] or thou shalt euer serue to adorne these.

r The Emperours in their triumphs were a crowne of Laurell. The souldiers vsed to follow the, singing [triumphe] in triumphe. * Thou shalt be presented to the ioyfull Captaines. r Emperours.

r The chiefe place in Rome, or the palace of the Cise of Rome. r Solemne fights or shewes going in great length attending vpon, or following them.

* Thou shalt be an ornament to the ioyfull (r) Capitaines, when as the merrie voice [of the souldiers] shall sing the triumph, and (r) the Capitol shall see the (r) long pompes. And that moreouer the conquering Emperours should euer in their triumphs weare a crowne of Laurell, when as they went vnto the Capitoll in Rome with solemne pompe, hauing all their souldiers following them, crying in triumphe, Triumph, Triumph.

s Thou

And also that the Laurell tree should stand as a faithfull keeper, before the posts which are set before the gates of the Emperours houses; to wit thus, an Oke directly before the gate with a Laurell on either side. s Thou shalt (r) stand euen as a most faithfull keeper at the Emperours posts before the dores, and shalt defend (r) the middle Oke. * Royall posts, viz. before Augustus palace dore. r The Oke set before the Emperours posts betweene two Laurell trees.

And finally, that as his head was alwaies youthfull, with his haire vnepouled; so it should haue this perpetuall honour, to haue the branches euer greene, with flourishing leaues. And as my head is [euer] youthfull with (r) vnepouled (r) haire, Thou in like manner alwaies beare (r) the perpetuall honours of [thy] * leaues. r This honour, that thou shalt bee euer greene. * Leaf.

And thus Apollo hauing ended his speech, [thus] ended [his speech] the Laurell * assented * Nodded vnto [or inclined, or bowed vnto him.] with [her] boughs so lately made, & seemed to haue * moued [her] * Tossed. top euen as [her] head.

s Before the posts which stand before the gates of the Emperours palace in Rome, was set an Oke betweene two Laurels, to signifie that the safety of the common wealth was to bee preferred by the vertue and felicity of the Emperours. The Laurell was a signe of victorie and triumph. the Oke of a Citizen preferred. Whereupon they who- soeuer had gotten any famous victorie, where carried vnto the Capitoll, wearing a Laurell branch or crowne; and he who had preferred a Citizen from the enemy, with a coronet made of Oke. Sab.

FINIS.